

Christian Life

JANUARY • 1955

- How to Choose a School
- Heating in Your Church
- Church Office: Force or Farce

The Magazine for Today's Christian

25 Cents

1955: Year of Urgency



This year will be crucial. In an exclusive feature *Christian Life* presents a penetrating analysis of 1954 and predictions for 1955 by America's evangelical leaders. The impact of Billy Graham's 1954 London Crusade provides the clue. God has been shaping world affairs for this year. All things,

working together, impress the urgent obligation on 1955's evangelical believers. This may be either the banner year of centuries or, by blundering or apathy, one of history's saddest debacles. Turn directly to page 12 and read for yourself what evangelical leaders foresee for 1955.

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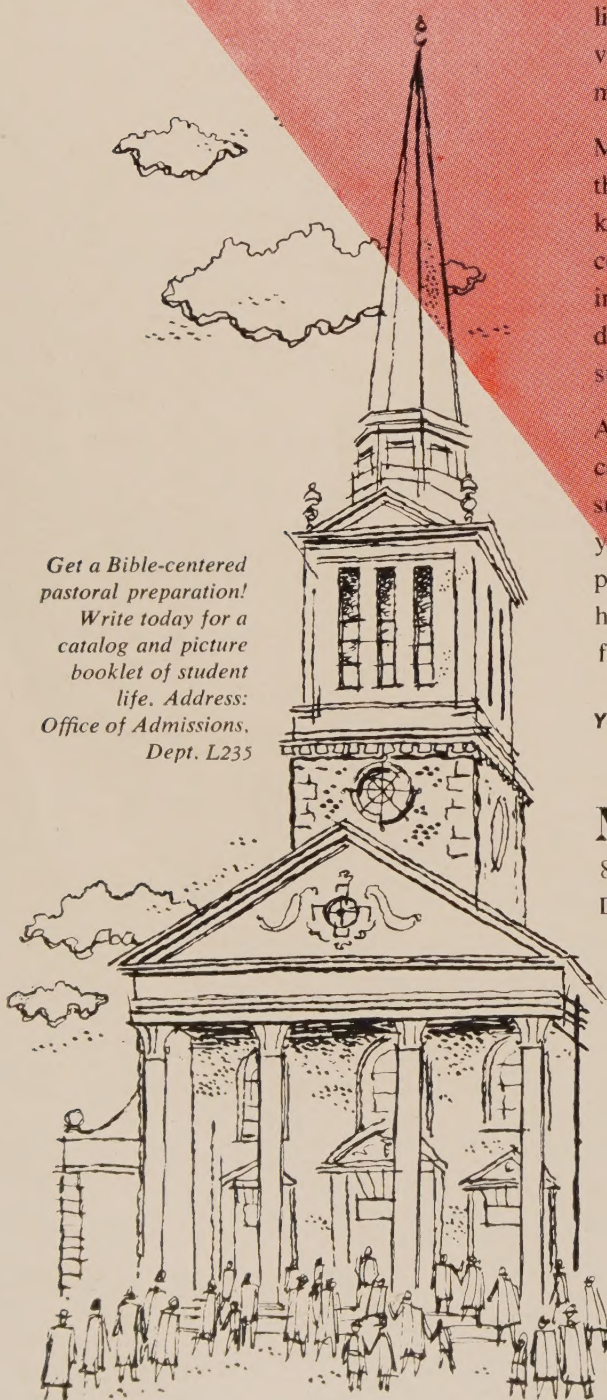
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NEW READERS' SERVICE

Interview With Service Girls

BEHIND the scenes Eleanor Person, Shirley Pearson and Connie Peterson of our Readers' Service department are continually providing help for readers. This month, taking time out from their



SHIRLEY



ELEANOR

work, Eleanor and Shirley are ready to answer a few questions.

Question: What do you like about **CHRISTIAN LIFE** readers?

Eleanor: They are always so enthusiastic, eager to do a job and do it right.

Shirley: The way they use this Readers'

Service department shows that.

Question: Exactly how many requests for information do you receive?

Shirley: Recently, we've been averaging about 6,000 every month.

Eleanor: And in the past year we've had almost 60,000 responses.

Question: I guess almost every reader has noticed the free items you give away. What was the most popular free item you've ever had?

Eleanor: The big map that the World Home Bible League offered.

Shirley: And you know what? The Free Methodist General Missionary Board is offering another large world map this month. It's ideal for Sunday school.

Question: Is there any charge for this service?

Eleanor: Oh, no. We furnish information on advertisers and new products and we never charge a penny.

Question: Do people ever tell you they appreciate this help?

Shirley: Here's a letter we got today from North Dakota: "It really helps a busy pastor to have such a convenience offered at no cost."

Eleanor: I like to get letters of thanks from missionaries. This one came from Brazil: "It makes it so easy to get ideas, literature and information on new products. You'd be surprised at the ideas we're receiving."

Question: I imagine you appreciate these thank you letters.

Eleanor and Shirley: We sure do!

Question: Do you have a special message for our readers?

Eleanor: Just this. The Readers' Service coupon is below. And nothing could make us happier than their checking a lot of items that they can put to good use in their church or home. Check the items, give the name and address and send it in to us. We'll do the rest.



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Place a check mark alongside products and services on which you want specific information.

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Large World Map

A large world map in color is being offered to CHRISTIAN LIFE readers by the General Missionary Board of the Free Methodist Church. It is ideal for use in Sunday school and church.

For your free map, check item A81-A on the Readers' Service card below.

Information on Projector

Information on a new attachment which transforms the Viewlex slide or slide and filmstrip projector into a low-cost opaque projector is made available. The attachment projects opaque objects with life bright clarity and brilliance in full screen size.

For more information, check item A81-B on the Readers' Service card below.

Religion for Realists

The Christian Medical Society is offering a 16-page pamphlet, "Religion for Realists," written by Dr. Stanley W. Olson,

dean of the College of Medicine at Baylor University.

For your free copy, check item A81-C on the Readers' Service card below.

Post Card Duplicator

The Bond Equipment Company is offering information on their new Gem Post Card Duplicator, which can be used for printing meeting notices, church programs, special announcements and reminders of other occasions.

For your free information, check item A81-D on the Readers' Service card below.

Free Film Material

"26 Living Bible Films" is a catalog of a series of films portraying Christ's life and ministry offered to readers by Family Films, Inc. The catalog gives the film story, suggested age level, utilization suggestions, running time and rental price.

For your free copy, check item A81-E on the Readers' Service card below.

Church Advertising Materials

Free information on the Church Ad-Mat Service of Arthur S. Davenport and Associates is being offered to readers this month. The service furnishes a new newspaper ad to subscribing churches every week.

For more information, check item A81-F on the Readers' Service card below.

Information on Church Piano

An attractive folder describing the Wuritzer Piano Model 2910 has been made available. The folder pictorially shows the many selling points of this piano designed especially for churches and schools.

For your free folder, check item A81-G on the Readers' Service card below.

Hints on Hectographing

A 20-page booklet from the Columbia Ribbon & Carbon Pacific Company reveals how their products are made, tips on use of carbon paper, hectographs and other office procedures.

For your free booklet, check item A81-H on the Readers' Service card below.

Free Braille Materials

The Gospel Association for the Blind has offered to supply pastors, Sunday school teachers and Christian workers with free Braille materials to be used in the evangelization of the physically blind. They will also send further information on their work to anyone requesting it.

For information, check item A81-I on the Readers' Service card below.

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Recently, I ran across your ad and felt *this must be it*. Truly it was. I have found great satisfaction in being able to learn by playing Hymns and Gospel songs. Praise God for your work. H. R.

PLAY MUCH BETTER! If you now know music, the first lessons are not a review. Rather, they will change your whole concept of study.

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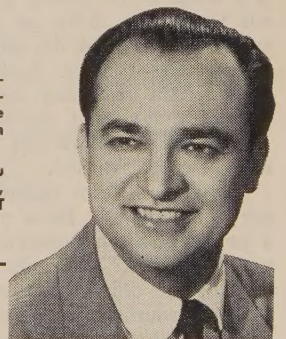
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In Pursuit of the Garbage Truck

LISTEN to the strange saga of "The White Angel." As a short story by Louis Arnold, it appears on page 16 and a heart-touching story it is. But that's only half of it.

Central figure in the incident is Artist Dick Mlodock, an obliging fellow who usually treats editors kindly. To him was entrusted the



manuscript of "The White Angel" for his monthly illustration.

That night Mlodock stuffed the ms. in his sample case beside his desk. But next a.m. when he eagerly hopped into the office, the sample case and its sole contents, "The White Angel," were gone. Mlodock and his conscience-stricken artist cronies upturned the office to no avail.

Perhaps the cleaning lady had taken it, reasoned Mlodock wisely. So he checked the building manager who called in the janitor.

Gravely, the janitor admitted that he had observed the sample case, flying out the back door into a garbage truck. Several phone calls later, the proper garbage truck was found. One of the garbage hands had the not-too-appetizing chore of browsing through the refuse. Finally, the sample case was uncovered, but the manuscript was "missing in action." A telegram to Author Arnold brought a carbon copy. This time the manuscript was guarded jealously; story and artwork appear simultaneously in this issue.

Much Ado About Troublesome

DAVE AKENS, alas, knows what editors are like.

It all started when Dave stumbled upon the community called Quick-sand, the Troublesome River, Lost Creek and the Riverside Christian Training School, all located somewhere in Kentucky — we've never been able to find out where.

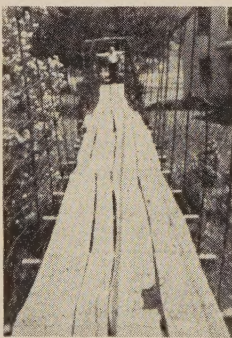
So he pounded out a 4,000 word article on his typewriter and hopefully submitted the treatise to us. We sent him a cheery rejection note: "If you can cut it in half and get some good photos, we'd like to see it again." That meant that we were fascinated by the story.

June 2 — Dave, who normally sleeps in Fairhope, Ala., and who makes no claims at being a professional photog, was back in Lost Creek, 500 miles north, taking pictures. He wrote, "I cut the article down to 2,280." We kept the article and awaited the photos.

June 10 — Dave, back home in Fairhope, wrote, "Am enclosing 13 pictures." But they weren't quite what we wanted.

June 28 — "Here are two more." We still weren't quite satisfied.

August 9 — "Am enclosing seven more shots. per your request. Have you ever tried to get a professional photographer to go up the river to Lost Creek?" Frankly we hadn't and fortunately we didn't need to because his final photo assortment gave us what we wanted. This month, because of 22 photos, 4,000 words and a patient Alabaman, "Oil on the Troublesome" appears on page 19.



TRoublesome BRIDGE

NEXT MONTH

Special Building and Equipment Issue: You'll soon be looking for help in choosing your Easter programs. You'll get that help next month.

When will Christ return? Two outstanding evangelicals give their views on the Church and Tribulation.

Got discipline problems? Mavis Anderson tells how Sunday school teachers can solve them.

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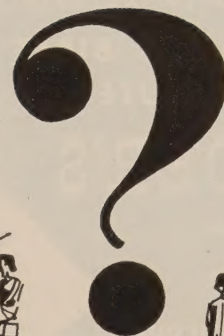
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Billy Graham, symbol of evangelical advance in 1954 and urgency in 1955, as he addressed 120,000 people in Wembley Stadium, London, last May.

In your Sunday School how do you inspire your adults



Key to success in your Sunday School is the Adult Department.

Inspire adults properly and the spiritual tone of your church and Sunday School will skyrocket. But even more than that — adults properly taught the great truths of the Bible are a powerful evangelistic force reaching out into the community to bring in adults and children alike.

That's why "Bible Knowledge" — the Scripture Press ALL-BIBLE Adult Course — has met with such wide acclaim. Combining both inspiration and deeply-probing Bible-study, it is hailed by teachers and pupils.

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— If you want your lessons to give your class a maximum amount of practical help and inspiration for daily living

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— If you want verse-by-verse exposition, especially of the New Testament epistles, to be the backbone of most of your teaching

— If you want practical suggestions from experienced teachers for improving your technique in preparing and presenting your lessons

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The ALL-BIBLE curriculum provides lesson material based squarely on the Bible for every age — from the Cradle Roll through the Home Department. And it is graded the practical and proper way for successful Sunday School operation — for schools over 1,000 as well as those under 100.

■ With ABGS departmentally-graded lessons, Scripture truth is presented so that it is understood at each age level.

■ With ABGS departmentally-graded lessons, opening-program suggestions are presented.

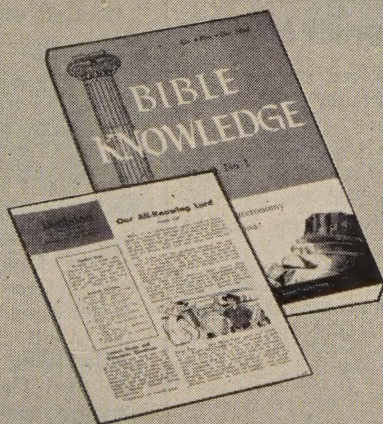
■ With ABGS departmentally-graded lessons, substitute teachers are prepared to teach any class within a department.

■ With ABGS departmentally-graded lessons, the Sunday School enjoys the full benefits of "grading" and at the same time the flexibility of a curriculum designed by educators to meet vital needs of the Sunday School.

■ With ABGS departmentally-graded lessons, large Sunday Schools grow larger through the impetus of educational material, Bible-centered in content, pupil-related in approach. Smaller Sunday Schools, too, increase in size through the benefits of the departmentally-graded principle.

■ With ABGS departmentally-graded lessons, consideration is given to special days, such as Christmas and Easter.

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| ☐ Beginner | ☐ Senior |
| ☐ Primary | ☐ Adult |
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Dir. Chr. Ed. _____, Sec. _____, Other _____



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You'll be glad you came to this famous Bible conference. You'll cherish every moment of its inspired singing, sweet fellowship, and stirring messages. Your own Christian experience will be revitalized and deepened.

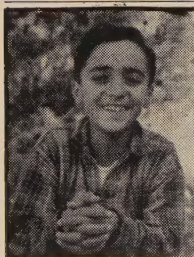
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Today over 125 Chinese children sit at the feet of our native workers and feed on the Word of God daily.

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Write for further information to **George E. Hedberg, Director**

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Chicago 18, Illinois

"You may give without loving but you cannot love without giving."

Readers Write

Meet Dr. Laubach

I do appreciate the fine job you are doing in CHRISTIAN LIFE each month and have especially enjoyed the enlarged news section. This month I noticed the picture and story of Dr. Frank Laubach receiving the citation from NCC's Moore. I think your newsmen needs to get acquainted with this great man, Dr. Laubach. Prob-



MOORE, CITATION AND LAUBACH

ably you have noticed that the caption was inverted and Laubach was on the right instead of on the left.

Winona Lake, Ind. ERNEST KEASLING

■ Moore's left, Laubach's right and we're wrong. Sorry—EDS.

H. J. Taylor's Dad

I knew a Christian business man who owned controlling interest in almost everything in Pickford, Mich. Once the state was building a road through Pickford. The time for building through Pickford, according to schedule, fell on a Sunday. In spite of stormy protests, our friend stood his ground and refused to allow them to touch the road on his territory on Sunday. The state could do nothing but accept the forced day of rest, but to their amazement they found themselves far ahead of schedule in a very short time!

Instead of rocking his life away on a front porch, in his old age he purchased for himself a coupe and a pickup truck. The coupe he loaned to two ladies for VBS work. He prearranged the schools and in the summer he used his pickup truck to round up the children. He averaged about 100 miles daily in his rounds of picking up the youngsters. . . . What brought these memories back? I read today in the CHRISTIAN LIFE Magazine the most interesting story of his son H. J. Taylor (president of Rotary, International and Club Aluminum Company), who couldn't help being successful with a dad like that! The father, Frank Taylor, never became famous but he, with his son, has made the Honor Roll up yonder. Philadelphia, Pa. MRS. PAUL DEMETRUS

Premier Mixup

On page 58 (November, 1954, CHRISTIAN LIFE) you state Gamal Abdel Nasser is the Premier of Pakistan. He is the Premier of Egypt. Springfield, Mo. MRS. GEORGE CARMICHAEL

New Hair-Do Conceals Miniature Hearing Aid



No reason to advertise your hearing loss conspicuously! The new MAICO Transist-Ear is so tiny, so light and compact it fits easily and snugly in even the popular short coiffures. The MAICO Miniature is sensitive and finely engineered, to bring you sounds so close to natural tones you'll hardly tell the difference. Wearing this remarkable instrument in your hair, there's no reason to show that you're hard of hearing. Write for free booklet on this new way of hearing to MAICO, Rm. 12E, 21 North Third St., Minneapolis, Minnesota.

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(Inc. 1920)

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The Messianic Trumpet—Free Upon Request

(This work was formerly known as the
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BETTER TO BE BLIND



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THAN
SPIRITUALLY

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Write today for literature
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the world-wide Braille
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New York's Blind Evangelist
RALPH MONTANUS

GOSPEL ASSOCIATION FOR THE BLIND, INC.
P.O. Box 13-A, College Point 56, New York

WCC's Hope

There is a saying, "You don't know who to believe." I read your news column of the World Council of Churches talking about the second coming of Christ. Evangelist William McBirnie of Colton, Calif., said that the World Council denied the second coming of Christ. I'm a little confused.

Portland, Ore.

MRS. M. R. ALLIRON

■ Frankly, the World Council of Churches often seems confused, too—EDS.

100 Per cent Confidence

It is great to read a Christian publication you can trust 100 per cent. More power to you in presenting Christ.
Highland, Ill. AL THALMAN

Fine Unfolding

Thanks a million for the fine article "Man in a Hurry" (Nov. 1954, CHRISTIAN LIFE). It gives a fine unfolding of a brother whom we all love and whose ministry we appreciate. Those of us in close touch with Vince Brushwyler realize that everything which the author wrote was correct. You have made multitudes of us deeply indebted to you.

Tucson, Ariz.

R. S. BEAL, Pastor,
First Baptist Church

Voices from Abroad

I have read your magazine at other missionaries homes and decided I must have it for all the spiritual food it gives.
Kobe, Japan MARTHA GIESBRECHT

Many have been the blessings we have received from your excellent magazine and we certainly appreciate the news of the world as we are missionaries.
Valledupar, Colombia WILFORD C. HUNT

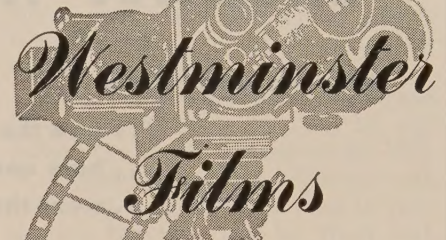
Vigorous yet Christ-like

I would like to express my appreciation to the editors of CHRISTIAN LIFE for the vigorous yet Christ-like way in which

Christian Life

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ASSISTANT EDITORS Robert Hamlett
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URGENTLY NEEDED NOW

Men and women who

- ... love the Lord Jesus
- ... hate and fear Communism
- ... want the blessing of sacrificial giving

Never a need was more urgent — never an opportunity more dramatically timed than this! After long negotiations with the ROK government, The Evangelical Alliance Mission has obtained a license to erect in Seoul, Korea, a twenty thousand watt long-wave broadcasting station which will beam the Gospel of Jesus Christ in the languages and dialects of Asia into the very heart of the Iron Curtain countries.

The only lasting antidote to Communism is the Person of Jesus Christ. Yet millions sit in tragic ignorance of His Salvation in China, Manchuria, Mongolia, Siberia and North Korea because Communism has closed these lands to the missionaries of the cross.

TEAM missionary Tom Watson, Jr., converted Florida radio station operator, took his

plan for a high-powered Gospel Broadcasting Station to Syngman Rhee and the Korean President said, *"I will do everything I can to help you. This radio station is needed not only for the preaching of the gospel in Korea but also to fight Communism throughout the Orient."*

Now, as all of the Orient stands at a crossroad of decision, the door has been opened for the immediate construction of this powerful gospel witness. Trained, experienced Christian men are ready to give their lives and careers for this challenging ministry. But we are entirely dependent upon the immediate and sacrificial giving of God's people in America. \$100,000 is needed at once in order that high-fidelity equipment may be purchased and construction begun immediately — or else the opportunity will be gone forever.

This is a direct and an urgent appeal. As you read it, we are praying that God will touch your heart. Will you ask His guidance — and then respond generously and promptly as He leads?

"To give light to them that sit in darkness and in the shadow of death." — Luke 1:79



Gifts should be sent to TEAM office in Chicago, designated KOREA RADIO. Tax deductible receipts will be mailed promptly.

THE EVANGELICAL ALLIANCE MISSION

2839 W. McLean Ave. CL1

Chicago 47, Ill.

*send for our free "Opportunity Map" of the Far East

the magazine is written. It is performing a much needed service in reaching and uniting a far wider circle of believers than normally is the case with an unpromising publication. For the purpose for which it was created, **CHRISTIAN LIFE** has no equal nor even near competitor. It gives us a sense of belonging to great movements of the Spirit in all parts of the world.

Leopoldville, Belgian Congo

NORMAN RIDDLE

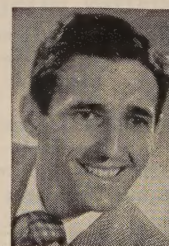
Christian Life Evangelists

YOU can keep in touch with **CHRISTIAN LIFE** Magazine through the **CHRISTIAN LIFE** evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During January they may be heard at the following places:



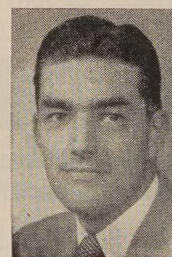
MR. AND MRS. LESTER PLACE

Glen-Croft Baptist Church, Glenolden, Pa., New Year's Eve; Presbyterian Church, Coolspring, Del., Jan. 2; Presbyterian Church, Georgetown, Del., Jan. 2; First United Presbyterian Church, Akron, Ohio, Jan. 9; Factoryville Bible Church, Athens, Mich., Jan. 11-16; Woodside Avenue Methodist Church, Bay City, Mich., Jan. 18-23; First Fundamental Church, Neenah, Wis., Jan. 25-30.



GUY LIBBEY

Rockford, Ill.



RALPH WILLIAMS

The Alliance Church, Renville, Minn., Jan. 9-16.

Bible-character Impersonator
First Presbyterian Church, Richmond, Calif., Jan. 9-14;
First Baptist Church, San Francisco, Calif., Jan. 16-21; Independent Church of the Brethren, Glendora, Calif., Jan. 30-Feb. 4.



PAUL JACKSON

CHRISTIAN LIFE PROFILE

Britain's Ambassador to Youth

**Big Buildings Challenge
Youth Evangelist Rees
to Unprecedented Deeds**

WHEN plans were being made for the Mid-America Keswick Conference in Chicago last October, it was natural that Moody Church's Pastor Alan Redpath should think of asking his friend Thomas Rees to come from England to conduct youth meetings in connection with the conference.

Rees, at 43, is today Britain's foremost youth evangelist. He is director of Hildenborough Hall, famed conference center on Britain's rocky coast. And his Saturday evening youth rallies in London's huge Royal Albert Hall, which seats 8,000, consistently attract capacity crowds.

A big man with an erect bearing and his hair combed straight across his forehead, Rees looks like the American idea of a British military man. "Booming" might not be the right word to describe his voice, but it carries well without the aid of amplification.

Rees' career as an evangelist (he does not like that word, nor does he like to be called "Doctor" or "Reverend" — "I'm just plain Tom Rees") began almost by accident — except that God never calls men by accident.

He was brought up in the Church of England. His brother, now an Anglican rector, was converted as a child, but Rees was an unbeliever until his late teens. Then he became convinced that his life was unsatisfying.

The Holy Spirit guided him to read a book that changed his life and set him upon a path from which he never turned. The book was *How to Win Men to Christ* by R. A. Torrey.

Rees decided that the first thing he must do was to tell his friends — a crowd of pleasure-seeking teen-agers — of his changed life.

That meeting, in which he led several of his friends to the Lord, was the beginning of the "squash" system of evangelism (so-called because the attenders are "squashed" together in meetings conducted in homes). Squashes, which begin with games and refreshments, are now widely held.

At this time Rees was working in a real estate office. In his free time he held evangelistic services and Sunday



REES

school gatherings in a hall he rented with his own money. He also opened a coffee room to which he took drunks he garnered in pubs.

After three years of this part-time ministry he was asked to direct youth work at Sevenoaks Church in Kent.

Three years at Sevenoaks were followed by work with the Scripture Union and with Inter-Varsity Fellowship. By this time he was in demand for missions (evangelistic campaigns) in all the large cities of Britain.

When V-J Day came and thousands of servicemen and women were streaming into London, Rees felt that the time was ripe for a large evangelistic effort. With little money but a lot of faith he rented London's Central Hall Westminster for one month. Nightly meetings saw hundreds turn to Christ.

The following winter Rees again rented Central Hall, but it was commandeered by the United Nations. The only other large meeting place available was London's renowned Royal Albert Hall. At that time large-scale evangelistic meetings were unheard of in Britain, but Rees determined that with God's help he would undertake it.

The success of the meetings paved

the way for winter youth rallies in Albert Hall every year since then, and for the opening of Hildenborough Hall where every summer young people from the age of 15 to 35 gather for weekly conferences.

Rees, with his gifted wife Jean and their two children — Jennifer, 12, and Justin, 8 — live in Hildenborough Hall. In England evangelists affiliated with non-profit organizations cannot be paid salaries, but they can be given bed, board and expenses. Jean Rees, author of several children's books, Christian novels and of *Putting Ten Thousand to Flight*, a book about Rees' activities, works closely with him.

Rees and his staff put themselves at the disposal of the Billy Graham team during last year's Greater London Crusade, laying groundwork and taking responsibility for follow-up.

In Great Britain, where independent evangelistic work is not as common as it is in the United States, Rees is regarded by some people as a "lone wolf." Six times he has refused ordination from Episcopal bishops. But he definitely denies any wish to form a movement or a church. "England has quite enough churches now," he says.

What does he think of America's religious life? Americans are far more generous than the English in giving money to support their church, he has found, perhaps because the Church of England is state supported — and also because the British do not have as much money to give. But he thinks that Britain is far ahead of the United States in the quality of hymns and church music. He feels that in American Evangelical circles there is too much emphasis on "entertainment" as represented by "emotional Hollywood gospel films" and perhaps not an increased appetite for the Word of God.

No one is more anxious than he to see a real revival sweep England, but he thinks it will only come when individual Christians "live right."

"We Christians must start to live consistent, holy lives," he says. "Then God will send a revival." END

NEWS — Continued on page 33

- ★ Africa Needs a Miracle
- ★ Pentecostals Gain Victory in Italy
- ★ Fuller's Hour Celebrates 30th Year
- ★ ACCC Lists Membership

IT'S HERE!



Adult Bible Memorizing Contest

GENERAL INFORMATION . . .

This is the first annual Bible memorizing contest for adults. A total of 105 verses in 15 weeks.

Here is the system, the encouragement, the incentive to actually memorize Scripture and really accomplish that which you've always wanted to do.

The Adult Book I, "Let There Be Light!" is a series of carefully selected salvation Scriptures taken from the King James version. The booklet, beautifully bound in leatherette gold-stamped cover, contains 15 assignments with 7 verses in each assignment.

As rewards each contestant will receive a week at a camp, Bible conference style, and two substantial books, one of which may be a Christian magazine subscription.

This work is sponsored by the interdenominational Bible Memory Association, Inc., and is supported by the freewill offerings of Christian people.

Bible Memory Association sponsors the regular Bible memorizing contest for youth, and the 12th annual contest is announced this year.

RULES . . .

For everybody 21 years of age and up, irrespective of church affiliation.

No applications will be accepted after the closing date, January 28, 1955.

The booklet and instructions will be sent to you after the enrollment blank is received. You recite one assignment of 7 verses each week beginning the weekend of February 5th to a local "Hearer."

Write at once for detailed information and enrollment blanks:

P. O. Box 516, Wellston Sta., Dept. C
St. Louis 12, Mo.

BIBLE MEMORY ASSOCIATION INC.

Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a \$3 charge for those inserting Positions Open ads, and \$1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Copy must be submitted two months before it is expected to appear. Ads will be listed under a box number, all replies will be forwarded to you.

Positions Open

Female

Bookkeeping assistant—young lady interested in working with figures. Exp. helpful. Some typing. Excellent company benefits. Give education and exp. and recent snapshot if possible. Chicago location. Box JY-14

Typists—Several good positions for billers, stencil-cutters, transcription clerks, and writers of sales letters. Sunday school publ. in Chicago. Excellent program of benefits free; opportunities to advance. Box JY-18

Bookkeepers—Learn to operate bookkeeping machine, or use your skill, plus typing, in Customer's Service Dept. Christian Publ. in Chicago. Fine program of benefits free; merit increases each six months. Box JY-20

Salesperson with Christian education background. Good opportunities to advance. Sunday school supply store in Chicago. Box JY-22

Executive Secy. Excellent position for mature woman who is alert; has good memory; some background in publishing, or graphic arts, or writing-editing; thorough knowledge of the Sunday school. Benefits free. Chicago Christian publ. Box JY-24

Male

Wanted: Christian salesmen to represent well accepted line, to religious book stores, gift shops and jewelry stores. Car necessary as several states have to be covered. Salary and bonus. Box JY-2

Baptist church in Pa. desires a Bapt. man for either a choir-master-youthworker or just youthworker. Box JY-4

Partner wanted to buy and run established Bible book store. Must have some money and be willing to run the store. Knowledge of book sales helpful—not necessary. Good income; real oppor. to serve the Lord. Box JY-6

Restaurant mgr. needed for year round or summer only. Be able to supervise cooking and serving, train staff, have complete oversight of restaurant business. Midwest. Send snap and details. Info. confidential. Box JY-12

Both

Handy man for work year around at large Bible conf. grounds. Couples considered. Good home. Good oppor. for retired man in good health. Furn. and electrical repairs, painting, carpentry, plumbing, cleaning, etc. Box JY-8

Trained exp. qualified directors of handcraft, archery, photographic and nature lore wanted for boys' and girls' camp in Mich. for 3 or 6 weeks prior to Labor Day. Box JY-10

Young man or lady with accounting bkgrnd. to assist Bus. Mgr. of Christian publ. Exp. or interest in sales promo. helpful. Some supervisory duties. Good company benefits. Give bkgrnd. in detail and recent snapshot. Box JY-16

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons; also visual aids. Teaching exp. and knowledge of Christian Ed. helpful. Excellent oppor. in Chicago. Box JY-26

NEW NEW ACHIEVEMENTS RESPONSIBILITIES

IN
REACHING
JEWS FOR
CHRIST

At the soul-thrilling Tenth Annual Conference of the American Association for Jewish Evangelism, the challenge of reaching world Jewry for Christ was met with sacrifice. It was wonderful to witness the spontaneous outpouring of gifts and pledges to provide a substantial monthly check for the Bethany Orphanage located at Haifa in the land of Israel, also for a car to be sent to Jerusalem to aid in the work of the Haimoffs.

These are just two of the recent steps of faith through which the work of AAJE is being expanded to reach more Jews for Christ.

These added responsibilities call for increased devotion and sacrifice on the part of Christian friends. May we count on your prayerful support?

Write for more information on our ministry to Jews.

Rev. A. B. Machlin, Executive Director
**THE AMERICAN ASSOCIATION
FOR JEWISH EVANGELISM, Inc.**
Dept. L Winona Lake, Indiana

A CENTURY OF Leadership

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on type of organ
in which you
are interested.

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that puts a song
in your hand to match
the song in your
heart!

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chosen to meet the needs
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sewed binding. 128 pages.

Single copy, 60c 12 or more, each 55c
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COVENANT PRESS

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JANUARY, 1955

Situations Wanted

Female

Christian nurse instructor and high school teach. with pastoral exp. desires pos. in Christian school or as church visitor. R.N., A.B., working on Ed. M. Exp. as college dean of women. Interested in bus. offer. Box JY-1

Electrical school grad, 31, desires work in same field. Will furnish references in Midwest. Box JY-3

Position desired with fundamental Christian group establishing all-summer youth camp. Will give most of time now and full time in summer. Expenses to start; consider salary later. Box JY-5

Christian lady would like work addressing cards, envelopes, or other work by typewriter or long hand at home. Neat and fast. Box JY-7

Christian lady, free to travel, desires position as nurse-companion or secretary. Trained for both. Box JY-9

Former public school teacher desires position as housemother in Christian college. Any location. Taught in Christian day school past 4 yrs. Christian home and college background. Own children now adults. Box JY-11

Christian mother, with 7 yrs. elementary school teach. exp., interested in typing or other work which can be done at home. Resident of S.E. Iowa. Box JY-13

Position as cook in Christian school, hosp., or home for aged desired by born-again lady. Age 56; very active. Box JY-15

Male

Man, 22, B.A. degree seeks start into Christian TV. 3 yrs. eng. and production exp. and part-time TV production. Can play violin and direct music. Fiancee has B.A. degree in speech with stage and TV exp. Box JY-19

Christian exec. with exp. in bus. admin., incldg. supervision of finance, acctg., costs, purchasing, corresp. etc., desires to serve the Lord in some such capacity in Christian organ. Exp. as lay pastor and Bible expositor. Box JY-21

Minister, fundamental Holiness (Wesleyan faith) desires pastorate in Southeast. Small town or village. 20 yrs. exp. Married, 2 children. Box JY-23

Christian athletic coach and phys. ed. instructor, 36, desires pos. in Christian college. Prefer Midwest. B.S. and M.S. degrees plus 1 yr. grad. study beyond masters. 1 yr. high sch., 8 yrs. college exp. Married. Box JY-25

Bapt. minister, Scottish, with degrees in psychology and Bible, seeks change. Exp. in social and institutional work. In present pastorate several yrs. Family musical. Box JY-27

Christian photo-engraver, 29, would like to get in touch with Christian shop servicing Christian publications. Interested in Christian publishers estab. own engraving dept. 3 children. Box JY-29

Ordained fundamental preacher, 27, available for pastorate. Coll. grad. with Bible inst. trng. Prefer fundamental (Independent or Bapt.) church in Midwest. Wife is Bible inst. grad. 2 children. Box JY-31

Fundamental, ordained Bapt. minister, 33, desires pastorate or evangelistic work. B.A. degree, 2 yrs. sem. Married, one child. Further qualif. and refs. on request. Box JY-33

Ordained Bapt. minister, 41, desires Bapt. or Independent pastorate. Now supplying a Meth. circuit while studying at Univ. B.S., Th.B., Th.M. degrees. 15 yrs. pastor exp. Wife is Bible inst. grad. Prefer East. Box JY-35

Man, 26, desires pos. as Minister of Music or combined with youth work. Will consider teach. in Christian college or Bible inst. B.Mus. degree. 4 yrs. exp. in choir and song direct. and voice teach. Wife qualified secy. Box JY-37

Chaplain, Air Force, Southern Bapt., completing tour of duty this spring, desires pos. with Bible conf. grounds full time. 10 yrs. exp., 4 as mgr. Will consider summer pos. Box JY-39

Bible coll. grad., 31, with B.A. in Bible, Th.B. in Theol., no dependents, desires to work in Christian children's home or orphanage. 3 1/2 yrs. administration in army. Capable of working with children and Bible teaching. Box JY-41

Bapt. ordained minister has opening for some revivals. Have baptized over 40 converts this year in local full-time pastorate. Coll. grad. with sem. Any location—any size church. Doctrines very basic. Refs. Box JY-43

Ordained minister, with 17 yrs. exp., seeking pastorate. Pastored a Swedish Bapt. church. Has traveled for past 2 yrs. in U.S., Canada, and Europe for a Bible society. Ordained under Evang. Free Church in Canada. Box JY-45

Exec. position desired by Christian man, chief administrative officer 21 yrs. with 300-bed hospital. 1 yr. with home for aged women. Age 50. Married, 2 children. Box JY-47

Christian, 38, desires part-time work in adv. and publ. Grad. of I.C.S. in adv., former newspaper man, wide exp. in rel. adv. and publ. Has own agency. Married, 3 children. Box JY-49



TOMORROW'S CHRISTIAN AUTHORS ARE TRAINING TODAY

"I feel deeply indebted to your Institute for my start in writing for Christian publications, which I received in 1952 from your 'Beginning Christian Writer' course," writes Mrs. William Derby, Parsons, Kansas, BCW graduate.

"Union Gospel Press has published two of my short stories. My Sunday school lessons are still published weekly in two newspapers. And my book is being considered for publication in 1955. That encourages me. What I want to tell you, though, is how much the writing course helped me to revise and correct sentence structure and the general organization of the story. Even if it was just the beginning course, it has done a lot for me!"

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Global Mass Evangelism

WORLD-WIDE missions has long been a recognized term in missionary parlance. Likewise mission boards have talked in terms of world-wide missions as their goal.

Today missions—as well as the entire evangelical Christian community—is face to face with a new situation. Like contemporary problems facing other areas of society, this must be faced with imagination—yes, even daring—but above all with faith.

For the challenge of our hour is to world-wide or global evangelism.

Nowhere has evidence of this purpose of God for today been more clearly revealed than in CHRISTIAN LIFE Magazine's current survey of Christian leaders (See page 12). Like the unfolding of a flower has this revelation come to these key men who are in the best positions to measure the over-all impact of the Gospel on the world today.

Clearly the Graham Crusade in London last year proved to be the conclusive factor pointing to the opportunity for mass evangelism on the mission field. Obviously, the British do not relish being identified as a mission front. But the over-all impact of the Crusade as it reached into Germany, France and the Scandinavian countries they cannot deny. Moreover, this chain reaction, stemming from the London Crusade, has been building up in the months that have followed until today it is known that Graham has given consideration to the possibility of devoting the year of 1955 to evangelistic campaigns in the key cities of the world—all representative of the key mission fields.

The idea of global mass evangelism should not stagger us. In His divine wisdom, God has plainly been preparing the stage. First had to come the revival in popularity of mass evangelism.

As late as 1945, few Christian leaders would agree that mass evangelism would ever be greatly effective again. To them, it had died with Billy Sunday. True, there were a few men like Hankins, Jones, Rice and Morris. But they were older men and even their attendances in many cases had fallen off from previous highs.

Then, as if God were turning over another page in the history of the world, a few daring young men began to swing into the circuit of mass evangelism. Although the prophets who had doomed mass evangelism remained skeptical, such young men as Jack Shuler, Merv Rosell, Herb Butt and Billy Graham packed them in. By early 1950,

Editorial Platform

1. Foster strong Christian family life.
2. Strengthen and develop Sunday schools and Christian education on every level.
3. Promote missionary vision and action by on the spot reporting of world missions.
4. Counteract 20th Century tensions with Christ controlled living.
5. Stimulate consistent and effective Christian citizenship.

it became apparent that mass evangelism clearly was on its way back in the United States.

Once the burden for lost souls truly grips a man, however, he can neither settle down nor be held down. It was inevitable that those who had experienced God's blessing in mass evangelism in the United States should see the need in other countries and carry the technique to them. One of the first of these was William Branham, whose meetings in 1951 in South Africa drew crowds up to 45,000. Others caught the vision. Bob Pierce saw thousands won to Christ in mass meetings in Korea. T. L. Osborne has similar experiences in Central America. Under the leadership of Bob Cook, Youth for Christ International has likewise heard the call of the mission field. Its Youth Congress in Tokyo last year, this year's event in Sao Paulo, Brazil, demonstrate the effectiveness of mass evangelism in mission fields. One of the most dramatic recent developments was the Tommy Hicks meetings in Buenos Aires (see CHRISTIAN LIFE, September, 1954) in which local newspapers estimated 200,000 attended the last meeting.

Global mass evangelism will not be without its critics. Even those who have accepted mass evangelism in this country have on occasion criticized mass evangelism on the mission field.

Today the Holy Spirit of God is at work in a new way for this generation. For those of us who have long been praying for revival, it is a day of rejoicing.

But let us beware. Revival may not come exactly the way we prayed for it. This is another day. In His wisdom God may be using other methods. Let us rather remember the counsel of Gamaliel regarding the miracle-working apostles of the first century: "Refrain from these men, and let them alone: for if this work be of men it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39).

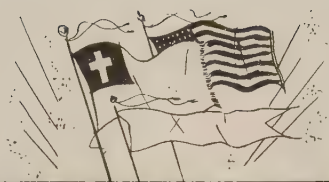
Meanwhile, God has given to all of us a burden for men and women out of Christ. With this burden may God give us a holy desire to pray as we never have before for the working of His Spirit through those to whom He has given the vision for global evangelism in the new year 1955.

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Junior: *Christian's Time and Talents*, for pupils entering 5th, 6th, and 7th grades

Intermediate (Junior High): *Answering Why's of Young People*, for pupils entering 8th, 9th, and 10th grades

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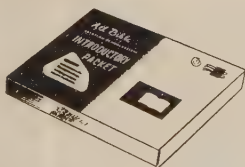
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Leading evangelicals agree; never before has so much opportunity been packed into one year.

1955: Year



HOWARD E. BUTT, JR.
Evangelist; vice-president, Butt Grocery Co.

To give its readers the benefit of the foresight of outstanding evangelicals, *Christian Life* queried 18 leaders. The survey results bring a challenge to consecration and daring faith. Only four questions were asked, but answers from these leaders, who represent every phase of evangelical thinking, will spur many to action in this crucial year.—*The Editors.*



DAVID OTIS FULLER
Pastor, Grand Rapids, Mich.

BIG DAYS are coming. There were no dissenting voices among the 18 evangelical leaders queried by *CHRISTIAN LIFE* Magazine—1955 is a year of urgency.

Key events of 1954 point to a crucial 12 months in 1955. High points were Billy Graham's London Campaign, the World Council of Churches meeting and rising interest in religion in America. Each indicated trends which may either grow or wane in the future.

The 18 leaders who expressed their feelings represented a dozen denominations and all sections of the nation. They were businessmen, educators, evangelists, mission leaders, denominational leaders and pastors.

Although sentiments varied, the undercurrent of urgency ran strong.

A mission leader pointed to 1955 as the year when evangelical Christianity

assumes the offensive and world affairs are shaped by Christianity. A noted evangelist intimated that in 1955 "the tide of evangelism may rise until the greatest cities of America fall before God."

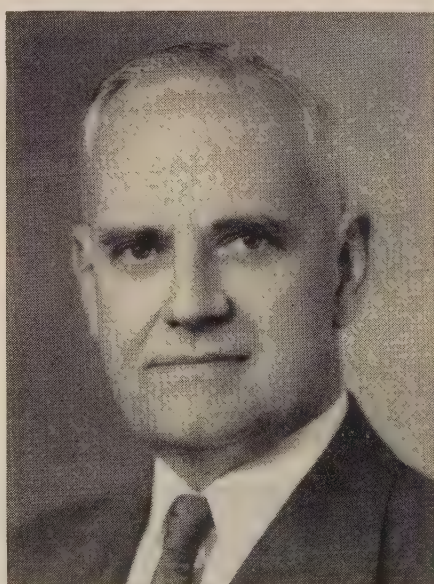
Yet one pastor advised, "Prayer is the most urgent requirement," and another, "We'll have to match the devotion, consecration and fanatical missionary zeal of the Communists." It was certain that 1955's urgency would be met only by spirit-filled Christian living among evangelicals.

Question 1: What was the most significant development of 1954 affecting evangelical Christianity?

Two-thirds of the men labelled Billy Graham's London campaign as 1954's most significant development. Dr. H. H. Savage, president of the National



HARRY J. HAGER
Pastor, Chicago, Ill.



DAVID H. JOHNSON
Gen. Director, The Evangelical Alliance Mission



BOB JONES, JR.
President, Bob Jones University

of Urgency

Association of Evangelicals, said, "It not only meant a tremendous revival of evangelical interest in England, but the results became a challenge all over the world." Evangelist and businessman Howard Butt testified, "It is the most impressive demonstration of God's power in spiritual awakening that has yet been seen in our generation."

Dr. Harry Hager of Chicago's Bethany Reformed Church said, "The London campaign has made a lasting impact on the spiritual life of Great Britain and has paved the way for future campaigns in the large cities of America and other parts of the world."

Graham's meetings on the continent of Europe were also tremendously significant. Rev. Ralph Stewart of San Gabriel, Calif., referred to Graham's campaign as a "spark that may ignite all Europe including Russia in revival."

Several pointed negatively at the 1954 World Council of Churches assembly in Evanston as the year's outstanding development. Rev. Ralph Riggs, general superintendent of the Assemblies of God, warned, "It is a closing in of the lines of nominal Christianity, bringing nearer the day when real restraint will be placed on evangelicalism." The Rev. T. Roland

Philips of Baltimore's Arlington Presbyterian Church says the WCC assembly, "showed the wide cleavage between evangelicals and liberals as to Christ's central and pre-eminent purpose for the world."

Dr. C. Hoyt Watson, president of Seattle Pacific College said the WCC "pointed out the need for evangelicals to get together not as an ecumenical movement but rather for the presentation of a solid front to our own and other governments, to the liberals themselves, to the evangelicals in the liberal churches and to the unsaved throughout the world."

Dr. Bob Jones, Jr., president of Bob Jones University, singles out the WCC and other efforts to "agitate for a great super church in the United States."

Dr. David Otis Fuller, pastor of Grand Rapids' Wealthy Street Baptist Church, said the most significant development was more than the World Council of Churches Assembly. It was rather that evangelicals have remained silent "in the midst of evil which God hates."

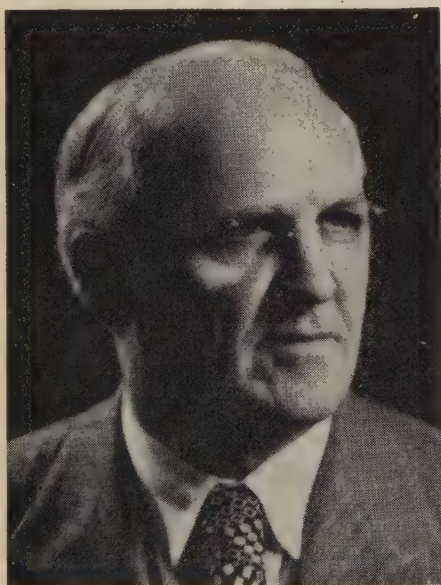
Other suggestions for 1954's most important development were increasing Roman Catholic aggression, increased national church attendance,



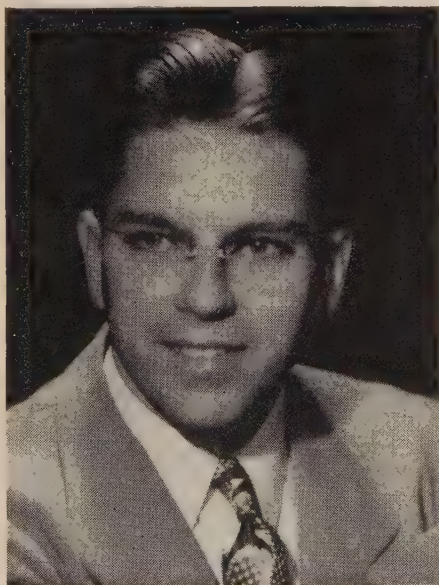
MERV ROSELL
Evangelist



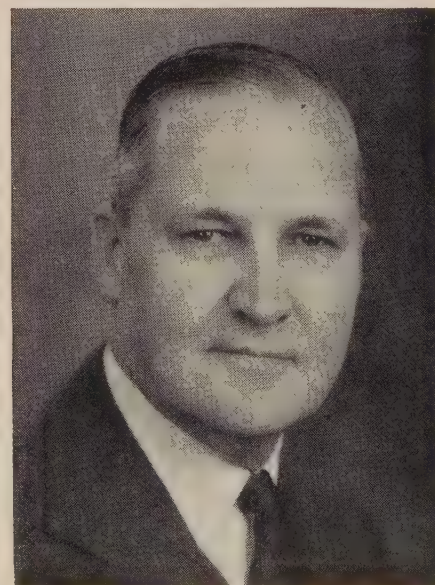
RALPH M. RIGGS
Gen. Superintendent, Assemblies of God



ROBERT G. LEE
Pastor, Memphis, Tenn.



J. FRED PARKER
President, Evangelical Press Association



T. ROLAND PHILIPS
Pastor, Baltimore, Md.

advances in missionary radio and literature and interest in religion by government officials.

Question 2: To what should the individual *Christian Life* reader devote more time and interest in 1955?

In the words of Dr. John Walvoord, president of Dallas Theological Seminary, the individual Christian should devote more time and interest to the "practical application of biblical truth to his personal spiritual life and growth. As never before, the message of Scripture is the most important factor in intelligent Christian living." This was the general opinion of several.

Butt remarked, "This crisis of our time makes the Christian's emphasis on the power of the Holy Spirit in the deeper life an absolute imperative. This may well be the crucial point on our 20th century battleground.

Other key evangelicals have similar thoughts—Dr. S. H. Sutherland, president of the Bible Institute of Los Angeles: "Daily practicing the presence of God in our hearts." Riggs: "Personal consecration and enrichment of spiritual power." Watson: "Personal spiritual victory, practical godliness and personal interest in others."

But this tenor of remarks was more urgent than the usual devotional message. Said David Johnson of The Evangelical Alliance Mission, "Nothing else will save our land in this hour of desperation. Furthermore, it is the preparation we need for a strong missionary advance."

Fuller put forward the necessity of prayer. "If all the evangelicals of America," he said, "would spend as many minutes on their knees crying to God for mercy and revival as they spend hours before a television set, revival would sweep like a cleansing fire

across the nation." Cartoonist Vaughn Shoemaker thought so, too: "More prayer and less time in front of the television set." Savage said, "Prayer is the most urgent requirement."

Others stressed personal soul winning. Among them were Robert G. Lee of Memphis' Bellevue Baptist Church, J. Fred Parker, president of the Evangelical Press Association, Hager and Jones.

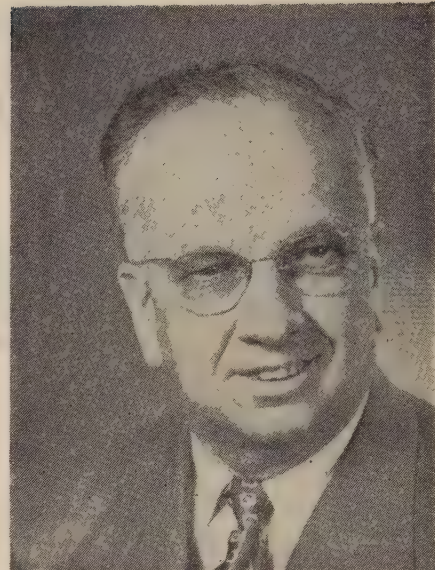
Parker said, "Even though mass evangelism is experiencing a resurgence we still must have this individual ministry." Jones said that soul winning is important every year but especially so in 1955. "In view of the wonderful opportunity to reach men these days when they are discouraged, perplexed and frightened because of the uncertainty of the times, every Christian should certainly get busy winning men to Christ."

Businessman H. J. Taylor, president of Club Aluminum and of Rotary International, said simply, "Follow the guidance of the Holy Spirit in finding the will of God for you."

Evangelist Merv Rosell implored *CHRISTIAN LIFE* readers to "free themselves from the defeatism of this era and prove that Christianity is the answer to bewildered humanity."

Question 3: What developments would you suggest *Christian Life* readers might watch in 1955?

There was no unanimity on this question. From the 18 men queried, *CHRISTIAN LIFE* received 20 different answers of things to watch for. But the note of urgency continued. Johnson: "The note struck during the Billy Graham campaign in London seems to give us a sign on the horizon that Christianity may be the greatest single factor affecting world affairs in the



S. H. SUTHERLAND
President, Bible Institute of Los Angeles

years immediately ahead of us. Many evangelicals have taken a negative attitude and as they have watched world affairs have felt that world happenings would affect the course of the Gospel. We might watch developments to see if this trend will be reversed."

Butt felt the same way. "1955 will be a crucial year in the prospect for the great revival for which Christians are praying. The spiritual groundswell which has become most helpful in 1954 will either mount tremendously in 1955 or level off. The thing to watch is whether this turn back to God deepens in personal impact and broadens into new areas of national and international life. The news which reflects on these phases will be strategic."

Rosell's comments are similar: "If the pattern of history is correct, the tide of evangelism will rise until our



H. H. SAVAGE
President, National Association of Evangelicals



E. A. SHANK
Director, South Africa General Mission



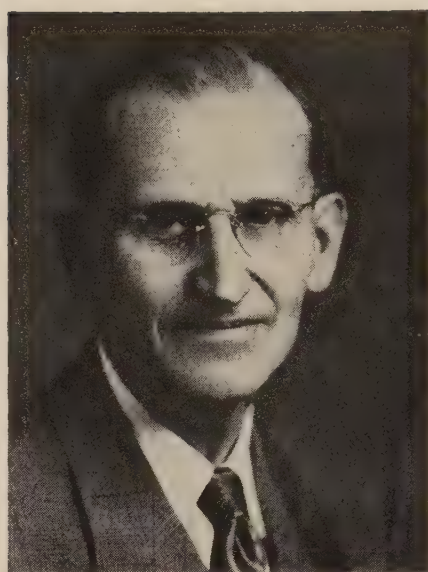
VAUGHN SHOEMAKER
Cartoonist



H. J. TAYLOR
President, Rotary International



JOHN F. WALVOORD
President, Dallas Theological Seminary



C. HOYT WATSON
President, Seattle Pacific College

greatest cities will fall before God. This could happen in 1955 late."

Director of the South Africa General Mission and past president of the Interdenominational Foreign Missions Association, E. A. Shank, believes Christians should look toward world-wide evangelism. "A world-wide, general coverage with the Gospel by missionary agencies is a forerunner of the Second Coming of Christ; the pace is being rapidly stepped up; accomplishments are becoming amazing. We have not far to go anymore."

Stewart suggested, "The Holy Spirit will be working toward the completing of the body of Christ. Watch His movements."

Others, too, had their eyes on the mission field. Walvoord said, "Increasing nationalism should be watched as it relates to a revision of accepted concepts of missionary activities. Par-

ticularly signs that nationalism and Christianity can coexist should be watched."

Sutherland mentioned the "closing of additional fields of missionary activity, notably India, Africa and other strategic points." Philips expressed concern for missions in Southeast Asia. Parker says, "We are finding a slow throttling of foreign missionary work. Watch, for instance, the effect of the secularization of all mission schools in the Union of South Africa, the growth of the Catholic-Protestant struggle in Latin America and the new missionary program of Islam in Africa."

Several saw a prophetic turn to world events. Fuller mentioned a possible alliance between Rome and Moscow and a rearmed Germany joining hands with an armed Russian on the march. Sutherland pointed out the growth and development of the Israeli government and the land of Palestine. Riggs mentioned the crystallization of eastern Europe into the lines of the old Roman Empire.

The trend of national juvenile delinquency was pointed out ominously by Hager and Parker. Parker suggested, "What positive remedial steps may be taken in the near future are not known for sure, but this may be a key year. We may be sure the church is going to play an important role."

Jones warned of another trend: "Among orthodox Christians there is a growing tendency to develop a cold pseudo-intellectual approach to the Scriptures. My prophecy is that 1955 will see this tendency grow apace and I should not be surprised to see some of these men selling out the modernism and liberalism. On the one hand we shall see a growing repudiation of old-fashioned orthodoxy and flirting with the liberals on the part of some who now consider themselves evangelicals.

On the other hand, we shall witness a growing zeal for the Faith on the part of those who are truly evangelistic as well as evangelical."

Question 4: Where is 1955's field of greatest urgency for evangelical Christianity?

Although there was divergence of opinion here too, modern missionary methods were brought into the limelight by several.

Walvoord said, "The greatest urgency for evangelical Christianity for 1955 is an extensive proclamation of the Gospel through missionary effort, printed page, radio and television. The task is urgent and doors now open may soon be shut.

It was to be expected that mission leaders Johnson and Shank would agree. Johnson: "Radio, the printed page, visual aids, increased literacy, educational and medical helps, rapid means of transportation and travel, all seem geared to the end that Spirit-filled men and women will be able to do a tremendous work for God in the limited time ahead of us."

Shank: "The National Church as never before needs the right tools, which a Christian worker has so conveniently near here in the United States every day of the week, and without which our Christianity would be tremendously dwarfed."

Rosell: "We must do more than American radio and TV; we should touch other lands which follow short-wave radio so avidly. Let us propagandize for Christ."

Riggs: "This is indeed our last hour and our supreme opportunity for spreading the Gospel to the ends of the earth."

Some of the men pointed to specific fields for urgent attention in 1955. Bob

(Continued on page 76)



RALPH E. STEWART
Pastor, San Gabriel, Calif.

THE WHITE ANGEL

by Louis Arnold

You've never known fear unless you've known it as Martha did.
But how could she escape from something that is everywhere?

MARTHA WHITE shivered and huddled herself into a tight, miserable, little knot as the bus she had boarded at Fairbanks, Alaska, started on its way. She was afraid to travel this wretched, snow-covered road. The Alcan Highway! Slippery, treacherous. But she was more afraid not to travel it. It alone afforded an escape from the cold terror that she could bear no longer.

She clenched her fists until her nails bit into her palms. Why couldn't the bus move faster? Furtively, she looked back. Then she tried to estimate the speed of the bus. Could a fast dog team with a sledge overtake them? Her toes tapped the floor of the bus in impatience. Why couldn't the driver go faster? But of course he could not on this icy road.

Martha pressed her face against the window and looked out upon the cold, white world that lay about her. The snow-capped mountain, the frozen streams and the giant evergreen forest that pressed hard against the road made a great blur of white and green through her tears.

Indians trudged the road unnoticed. She did not see the Eskimo village they passed nor the stately elk that crossed the road ahead of the bus. Instead a panorama of memories, memories that she could not shut out, etched, like burning acid, the agony of the last seven months more deeply into her soul.

She thought of Howard, the man she had married just

seven months ago. She did not wish to leave him, but she must. She had not made Howard happy; to stay on would bring tragedy into his life and into hers.

She thought of their happy courtship, the beautiful church wedding, the hurried goodbye to loved ones, their honeymoon trip to the mission field, Alaska. She shut her eyes tight to keep back the tears.

The bus skidded and her eyes flew open. She thought they would go spinning over the mountainside. Then the hazard was past and the bus settled again to its crawling gait.

She wanted to pray, to thank God that the danger was past, to ask Him to protect her over the thousand other dangers ahead, but how could she pray? She was running out on Howard, and she was running out on God.

She closed her eyes again, and again relived her days with Howard.

Months before when they had arrived at Fairbanks, Howard had leaped from the bus almost before it stopped. Then, laughing in his carefree way, he lifted her from the bus.

Quickly Howard had arranged to have their baggage sent to the mission station.

"We'll walk from here," he said.

"Must we walk?" She knew her voice sounded petulant. "It's the best way to get there," he said. "Besides it's



a lovely day. It's hard to realize this is Alaska."

They were soon out of town, and she found that as Howard had said, it was a beautiful day.

But when they came at last to the mission station, her heart sank. "Oh, Howard," she exclaimed, "it's so . . . so . . . primitive."

"Ah, but it's our mission," he said proudly. "There, that's the mission station and yonder the chapel. This building must be the school and there the trading post."

"How did you guess?" she asked.

"But it's our mission. This is where we'll work, where we'll serve the Lord," he exulted.

Suddenly Eskimo and Indian men, women and children were running toward them.

Frightened, she clutched Howard's arm.

"They've heard of our coming and are coming to welcome us," he said.

The natives were upon them now. They formed a circle, dancing around them.

Howard in his happiness, lifted her clear of the ground and danced with the natives.

"Oh, Howard, put me down," she cried breathlessly. Yet she was pleased.

Now the natives were chanting. "What are they saying, Howard?" she asked.

"Me know English," one of the young men asserted proudly. "They say, 'Welcome, God's Man and welcome, White Angel.'"

"The White Angel! The White Angel!" they all tried to shout it now in English. It was a poor attempt, and she

could not help laughing. Now they became even more exuberant dancing round and round and crying again and again, "The White Angel! The White Angel!"

It took them little time to get settled in the mission station. The natives were like happy children, lingering near, watching with curious eyes, ready always to lend a helping hand. Melech, the young man who could speak some English, proved especially helpful. From the first he was their self-appointed house boy.

Howard moved easily in this new world. It was as if he had always lived here. But her adjustment was not so easy, though she did her best.

On Sunday she and Howard walked to the mission chapel. It was a strange service to her, the natives singing in their strange dialect, Howard attempting to preach with Melech to interpret for him.

On the way home after the service she could not hide her depression.

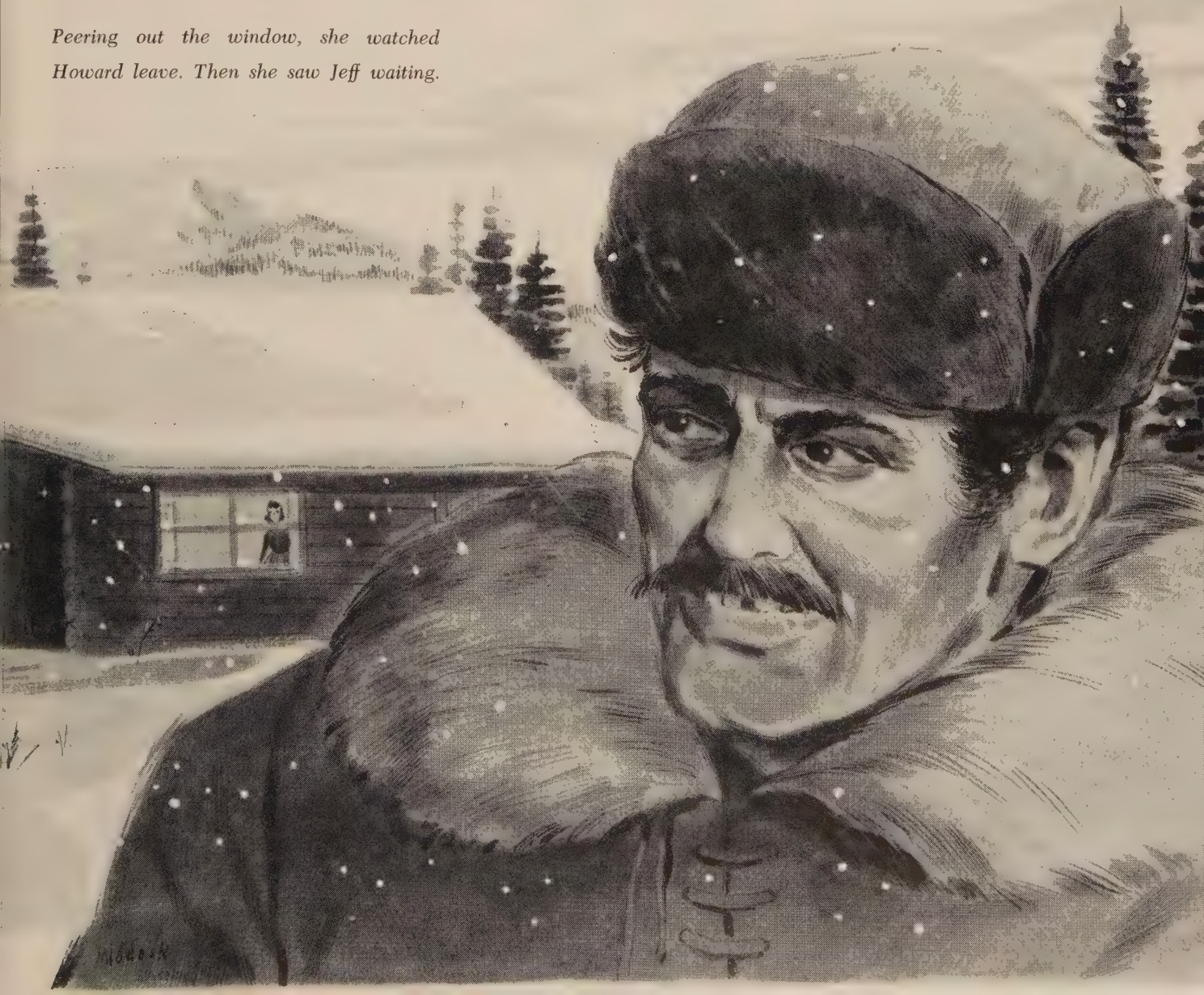
"What's the matter, White Angel?" Howard asked. "Don't you feel well?"

"I guess I'm just homesick," she said, then quickly changed the subject. "What would you like for lunch, dear?"

"Something we can fix quickly," he replied. "We have to visit a mother who has a sick baby this afternoon. It'll be a long walk."

She could not tell why, but this announcement depressed her more. It seemed an ordeal she did not relish. Yet she did not want to stay alone. She would have to go with Howard.

*Peering out the window, she watched
Howard leave. Then she saw Jeff waiting.*



Martha was tired when they reached their destination, but she did not complain.

Melech had preceded them and welcomed them at the door. Again he would act as interpreter.

They found dire circumstances inside the native hut. The mother was not

well and the baby was pathetic — little more than skin and bones and so unclean.

To her dismay Howard took the baby in his arms. He rocked it gently and soon its fretful crying had subsided. Then Howard placed the baby in her arms.

She recoiled from it. Perhaps she would catch some disease, but she had to hold it. She felt sick and weak, even though the mother murmured softly, "The White Angel! The White Angel!"

During the passing months Martha tried hard to adjust to the mission field. She wanted to fit in, to help Howard and to help the people, but her progress was slow. She did progress so that she could, with Melech's assistance, teach some of the children in the mission Sunday school. But even here she seemed unable to reach them. The thing that was most difficult, however, was when Howard had to go visiting. It was torture to go with him and it was agony to be left alone. Especially was this true as the days grew shorter, the periods of darkness longer, and the winter colder.

Soon the days shortened until there was little daylight at all. Perpetual night threatened and they had to grow accustomed to a gray shadowy world that appeared between protracted periods of darkness. Then the snow came — snowy whiteness sifting down, stinging whiteness driving before the wind, whirling whiteness dancing, blankets of whiteness drifting — until she felt she would go mad from the eternal snow. Her one comfort in those days was that Howard kept close to the house. Then came the long winter night, eternal night illuminated only by the stars. Bitter cold followed. The wolves pressed closer to their village and her blood chilled at their wild, weird howls through the endless night.

Martha seldom went with Howard now because of the terrible cold, and the times when he was away became real torture. Added to her unhappiness was the change in the attitude of the people. They now looked at her with strange, cold eyes, and she felt unloved and unwanted. They no longer called her "the White Angel." Instead they called her another name in the native tongue.

"What are they saying?" she asked the ever-faithful Melech.

"Me no tell, White Angel," he declared firmly. And she could get no further word from him.

It was Howard who at last learned the meaning of the new name. Pained, he told her, then wished he had not. Over and over he begged her to forget it.

"The Crippled Faun!"

It rankled in her heart. Instead of the "White Angel" of mercy, she was the helpless one, "the Crippled Faun."

She felt that she would give anything to bring back the smile to their faces and the warmth to their eyes, to have them once again call her "the White Angel." She tried des-

I Prayed for You

by C. B. Eavey

ONE DAY, talking to a friend, I mentioned that a problem perplexed me. To my surprise he said, "Yes, I have noticed for several weeks that you were bothered about the situation, and I prayed for you."

I did not know anyone realized that there was a problem. Yet this friend had not only detected my concern, but was interested enough to pray for me.

I do not know how many times before and since this experience I have been the unconscious subject of the prayers of Christian friends and associates. Nor do I know how much of the blessing, grace, mercy, and love of God have come into my life because someone prayed for me. But I do know that humble, believing, persevering prayer is never lost; that it always prevails to the accomplishment of the thing sought, or something better, according to the infinite wisdom of our great God.

Yet although I have known this for several decades, how often I have failed to utilize my privilege of praying for friends. Many of my associates have borne heavy burdens, yet no petition ever ascended to God from my heart. I have kept blessing from the lives of others by failing to intercede for them.

I have deprived my own life also of the grace and glory of God by not praying for others more. One is always benefited by bringing his fellows to God in prayer. As with mercy, which drops "as the gentle rain from heaven upon the place beneath" so it is with prayer, which ascends as a sweet perfume to the throne of God in heaven: "it is twice bless'd; it blesseth him that gives, and him that takes."

A visitor to St. Paul's Cathedral came upon a little group of people gathered in front of Holman Hunt's great picture. All eyes were fixed upon a woman who was painting a copy of it. The visitor tarried a few minutes. Other people came along, stopped to look at the artist, never at the great picture, and passed on. As he walked away, he was saying within himself, "That is the kind of appreciation which those people have for art." Then he suddenly remembered that he, too, gazing at the crowd, had not thought to lift his eyes to view the picture. Plenty of us are quite ready to criticize those who are attempting to imitate Christ, but never think to look to Christ in their behalf.

When we have trouble enduring another's peculiarities and weaknesses, we forget that he must put up with peculiar things in us. He needs our prayers for grace to bear with our selfishness and self-will. Even in Christian work, too frequently strife between two men in disagreement becomes so acute that they are forced to separate. Each draws after himself a group of others, thus making for discord in a phase of the Lord's work. If each had been praying for the other, probably the hurt to their own spirits and to the cause of God would not occur.

In New England some years ago a minister who was a brilliant and capable man was powerless because he did not know the central truth of God's Word. Three godly men in his church covenanted together to pray for the man. Their prayer was answered. The minister came to know God and to preach the Gospel of salvation through faith in Christ. A mighty revival broke out in that New England city. If you have a minister whom you do not like or if you have one whom you want to be better, pray for him. And don't forget to pray also for the minister whom you do like.

"I have prayed for thee," said Jesus to Peter. Our Lord saw that Peter was facing difficulty and He prayed especially for him that his faith might not utterly fail. Our Lord is still praying for His followers.

He spent 30 years living as a man among men, experiencing the same things that we all have to undergo. He served God among men for three years, entering into their sorrows, difficulties, trials, and joys. He gave His life for men that they might be more than conquerors over sin and everything it brings into their lives. Rising from the dead, He ascended to the right hand of God where He has been praying for men these more than 1900 years. He ever lives to carry on His mighty, unceasing ministry of intercessory prayer for men.

Knowing the Lord, we should be like Him. We should pray not only for ourselves and those who call us friend but for any and all whom we perceive to be in anguish, perplexity, tribulation, suffering, or need. And whom do we ever meet who has no need of the help we could give him through prayer?

(Continued on page 61)

Oil on the Troublesome

by David Akens

Strange things are common at Quicksand, Ky., and most of them are caused by a training school that runs on faith.



The high bridge spanning the Troublesome was built by the Drushals.

PERHAPS the strangest boarding institution in the nation is located in Lost Creek on Troublesome River a few miles from Quicksand, Kentucky. Major business in Lost Creek is getting lost people saved, as witness the title of the institution, Riverside Christian Training School, which comprises the town of Lost Creek itself, except for approximately 200 people.

Riverside's grade and high school have been in the business of seeing souls saved for 50 years, in spite of trials and tribulations by the boat load, disastrous tragedies from fire, famine and flood and at least one unkind snow storm.

The center of all this has been Mr. and Mrs. G. E. Drushal, known commonly as Brother and Sister Drushal.

In 1905 they laid their first plank at this "proving ground for faith" and they have been building there ever since.

"Proving ground for faith" is more than a figure of speech. For example, about 20 years ago the school's one cow had only a half day's food in the crib, and the school was out of money as well as any other kind of barter. The Drushals claim they were not the least bit surprised to receive the following communique from a stranger up north in New York, "please

find enclosed \$10 to begin an endowment toward feeding your school's cattle, if any."

The letter arrived about two hours before feeding time. It was just in time to take the \$10 across the Troublesome River, purchase feed for the one cow, and get back in time for the evening's milking. From that day to this, money has arrived unfailingly each month and with it a friendly letter of well-wishing from the stranger in New York. Yes, and Sister Drushal still maintains that the cow gave a spectacular amount of milk at least that first night.

Folks don't question Sister Drushal's role as an undertaker any more than they question Brother Drushal's right to christen new-born babes; nor do they question her role as midwife any more than they question his right to bury the dead. Once it took better than a day to bring word to Sister Drushal concerning a death, but she cheerfully approached the task of "laying-out" a body beginning to decompose and had the body ready for Brother Drushal's arrival and funeral sermon a few hours later.

Not long ago the school's gymnasium caved in from a 19-inch snow storm. Brother Drushal, then 73 years old, stood near a corner of the wreckage and as damp snow flakes mingled with a tear across his kind, large face, he repeated aloud the prayer, "The Lord is good; His mercy endureth forever."

The following Sunday he remarked that the Lord had started the gym from



Brother Drushal conducts daily chapel services in the church and school building.



Ice cream is an unusual treat which is thoroughly enjoyed by all youngsters.

scratch the first time. (About 25 years earlier around half a hundred people crowded down from many hills and hollows throughout the mountain area and worked two weeks in both night and day shifts to erect a gymnasium for the school.) So why should anyone believe He wouldn't want it started practically from scratch this time?

"Apparently the Lord wanted it down, and it was nice of Him to supply the wrecking crew," he added wryly.

In exemplary Riverside fashion the foundation was begun for a new gym building, a building that since has grown almost stone by stone and step by step until today the walls of the building are almost one-third up, being recently "temporarily idled" by lack of funds.

Three years after the gym fell, the men's dormitory burned down. It had been built to replace another men's dormitory that had also burned to the

ground. Again Brother and Sister Drushal took it as a calling of the Lord toward renewed endeavor, and a new dorm was constructed in 1951. Three of the nine faculty members who average \$20 a month in salary, have been partly replenished for loss from fire.

Every so often a flood sweeps over the valley and takes with it about everything on the campus that isn't tied down — as the school's alma mater song, sung to the tune of "Darling Nellie Gray," points out: "As old Troublesome doth glide past our dear Riverside, it reminds us that our life speeds swiftly on."

No area throughout the mountains is safe from floods. The sounds of drowning livestock and poultry being swept off the mountainsides or caught in the depths of the valley's water often add an eerie background to the noisy Troublesome, and silent, inanimate objects, such as the one room schoolhouse

that came floating down through the middle of the campus a few years back, seem even eerier.

The Drushals use such trials to do service for the community. One stormy night Brother Drushal set out in the school's rowboat and overtook a cow that was loudly bemoaning its unasked-for journey in the direction of the Gulf. With the help of a neighbor the cow was lassoed onto solid ground, and the following morning Brother Drushal's booming, cheerful voice announced the good news to the cow's owners, an upper Lost Creek family.

Though, of course, not lassoed, an even more enjoyable case was that of one of the school's teachers a few years ago, a middle-aged stout lady who perhaps experienced a little more than her share of an angry Troublesome. It has been the practice of Brother and Sister Drushal to go back into the various hills and hollows surrounding Riverside for "extension work," which involves matters all the way from organizing Sunday schools in remote areas to meeting parents of students.

The Drushal's example inspires other teachers to do the same during their free evenings and Sunday afternoons, and in this lady teacher's case her heart was bigger than her vision. For during an evening upstream she attempted to ford a swollen Troublesome, but near mid-stream found that what she had thought was her horse swimming under her was now nothing more than roan colored water.

Grabbing frantically for the tail of the fleeing horse served merely to convince her that the horse, clear now of its burden, was determined to escape swiftly to the opposite bank.

The first that Riverside's campus knew of this particular tragedy was later that evening when a series of wild shrieks invaded Riverside. Soon

Study of the Bible is an integrated part of class work for Riverside seniors. Neighbors enjoy Mrs. Drushal's Bible study.



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THEN REMEMBER



The Drushals pictured at home after a half century of service to Riverside.

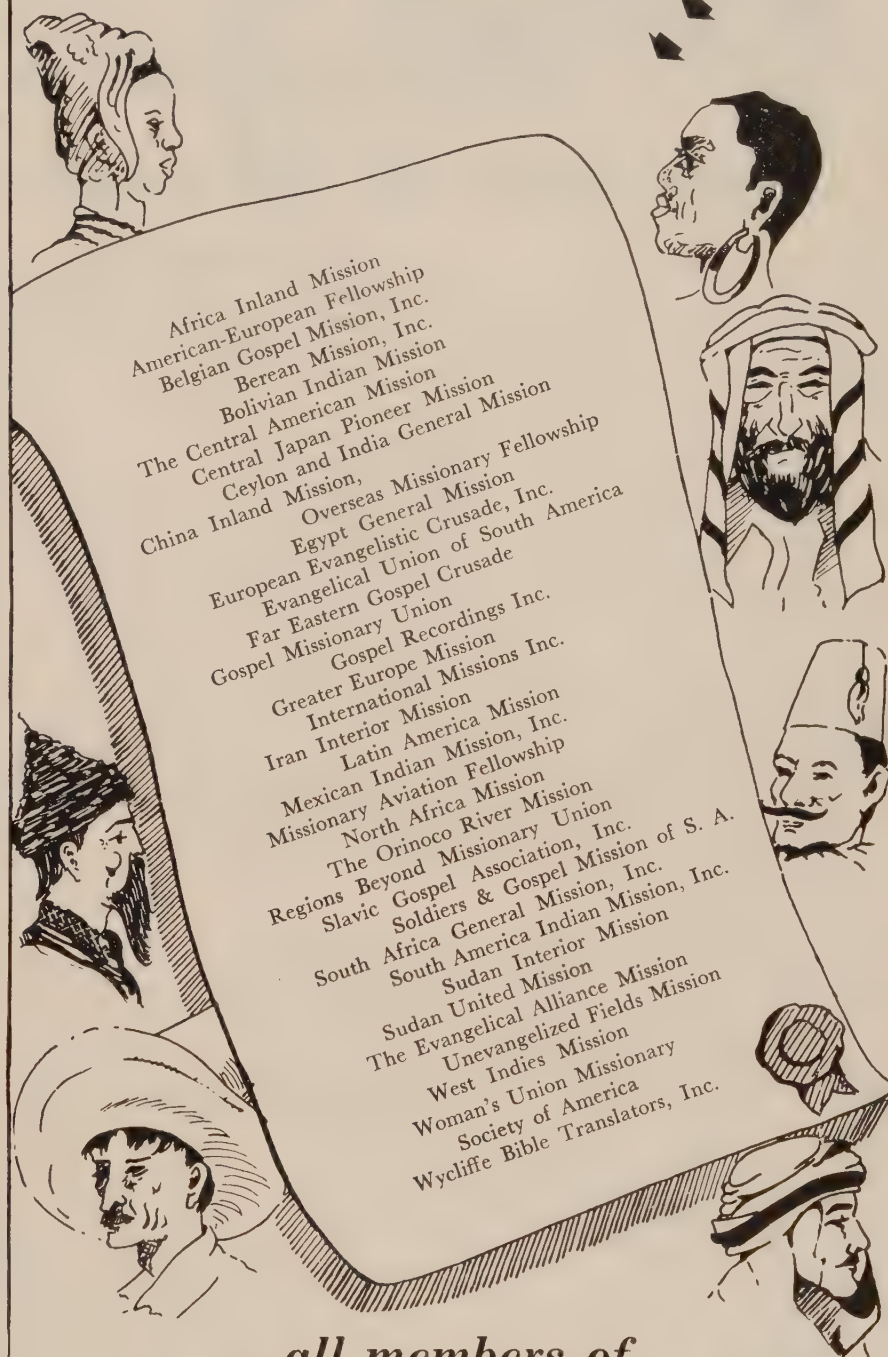
it was discovered that it was the lady teacher sailing down through the campus. However, "lightened by faith" and "buoyed by her habit of always looking up," (the explanation now given when telling the story), she "out-stayed" the troubled Troublesome and was rescued near the edge of the Kentucky River, four miles north of Riverside. To prevent wettings such as this, the Drushals built a tremendously high swinging bridge over the unpredictable Troublesome River, the first such to span its 100-mile length.

By such things as used clothing sales, student labor, and general careful planning, the Drushals now often proclaim that, as ever, neither they nor the school "owe any mortal anything but love, which of course they greatly desire to pay."

Expenses of the school have been somewhat allayed by offerings taken at the Riverside Church where Brother Drushal has been holding services at least twice on Sunday and once on Wednesday for the past 48 years. Efforts such as these had resulted by 1936 in the erection of six large buildings on the school's 100-acre campus: a church and school building (more recently expanded to include an apartment and store), a parsonage, girls' dorm, boys' dorm, gymnasium, and high school building.

Believing in neither smoking, drinking nor movies, Drushal has laid out for himself such a rugged and austere physical life that he, at 79, is in apparent tip-top shape, including ruddy cheeks and springy step. He thinks nothing of spending a Sunday afternoon walking back into the hills five to ten miles to attend a Sunday school or a church, or visiting some family in need.

While roads throughout the country improved, those around Lost Creek remained unchanged. The nearest telephone is nine miles, though the Bell Company has been threatening for a



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number of recent years to string a line up to Lost Creek.

Several years ago a member of the community decided to "shoot up" the area outside Drushal's church meeting. He was arrested on the spot by Drushal as a private citizen. Lacking proper means of communication with proper authorities, he requested the man to come back to the church the next morning and ride with him into Jackson for trial. This the man did and the two men departed the next morning "in deep silence."

After they had ridden their two horses side by side the ten miles into Jackson, they found the trip too long and tiresome for noncommittal conversation. The unlucky man had paid his \$12.50 fine and returned with Drushal back to Lost Creek, carrying on a friendly conversation.

Wagons filled with a student's belongings plus an added half dozen chickens or so, or maybe vegetables and canned goods to pay for a semester's tuition at Riverside, (\$17.50), have in the past been a common enough sight on the campus at registration time.

A surprising number of the dormitory's 100 plus children are orphans, or at best have one parent who is interested in them. A motherless eight-year-old girl was 'taken in' by the Drushals after spending her seventh year riding in the cab of a coal truck with her father. Because Brother and Sister Drushal were well-known and loved throughout the mountains, the father of the girl sought them out first.

The climax of the school's trials and tribulations occurred a couple of years ago when a serious automobile accident involved Riverside's six seniors, killing one. The Drushal's daughter, Adah, who was the faculty member supervising the trip was thrown from the truck and seriously injured.

Word of the tragedy came slowly to Lost Creek. When the Drushals learned of it they climbed into the school's car and drove to Jackson where they

(Continued on page 65)



Croquet is part of Riverside athletics.

CHRISTIAN LIFE

'He Opened His Mouth'

by Horace Fenton

Does your mouth bother you when you open it? If it does, there's some advice in this article which will make you talk like a new man.

WHAT happens when you open your mouth? Some people answer honestly, "Nothing!" though a veritable torrent of words streams from their lips. Others, equally honest, say, "I always put my foot in it!" But what happens when *you* open *your* mouth?

You may respond as Bible characters did when they opened their mouths. The exact phrase, "He opened his mouth," is found in a number of places in the Scriptures, and while the words themselves have no profound theological significance, our imagination is captured by the circumstances under which they occur.

A sorely tested patriarch, Job, typifies all those disillusioned, disheartened men who can see no benevolent hand at work in their lives. We read that he "opened his mouth and cursed his day" (Job 3:1).

The sky is dark above Job, and the very blackness seems to close in upon his own soul. Not for Job in this moment is the Apostle Paul's assurance that everything works together for good to them that love God. Instead, he sees only the awfulness of his own situation, and his only reaction is to curse his day.

How often we, too, open our mouths only for one purpose — to complain, to find fault, to give voice to our disappointment with the way life seems to be treating us. We are never so wordy as in those dark moments when we look upon our circumstances as though they were the result of a blind fate, instead of "working together for good."

Nothing is so unbecoming to a Christian as a bitter spirit. To find fault with

the will of God for our lives is to cast a reflection upon His unlimited love toward us. Yet again and again we open our mouths to express our dissatisfaction with that which God has permitted to come to pass in our lives, and like Job of old the fountain of our speech gives forth bitter waters.

In startling contrast, we read of our Lord Jesus that "He opened His mouth, and taught them saying, 'Blessed . . .'" (Matt. 5:2,3).

As the words of Job revealed the bitterness of his own heart, so the words of our Savior manifest His consuming desire that the sons of men might know that godly life which is truly blessed.

That desire was not just a matter of beautiful words or of lovely teachings. As we behold Him later, hanging on the cross, we see the full consummation of the yearning of His heart for our blessedness. He opened His mouth and He gave His life to give men true joy and peace. How much do we resemble Him?

In Acts 8 "Philip opened his mouth . . . and preached unto (the eunuch) Jesus." As a layman, Philip took upon himself the highest ministry a man can know. He used his gift of speech for its most noble purpose.

Preaching Christ does not necessarily involve great congregations. The privilege of speaking of our Lord Jesus and His saving power is equally high whether the audience is a thousand people in a church or a solitary man in the desert.

Philip wasted no time in getting to

the very core of the matter that concerned this heart-hungry Ethiopian. Face to face with a needy soul out in the trackless desert, he knew why he was there. In that moment there was but one word worth speaking, and that was a word concerning Christ. And he "opened his mouth and preached unto him Jesus."

Strange things fill our mouths today. We talk of every conceivable subject and pass time discussing many ephemeral things. We are so insensitive to the needs of men and so deaf to the call of the Spirit that when we open our mouths, we merely waste our time.

We have no lack of opportunities to speak with men who are without Christ, but what we say to them is another matter. The example of Philip stands as a permanent rebuke and as an eternal challenge to each one of us who in our own hearts has named the name of Christ.

In Acts 10 Peter "opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons'" (v.34).

This is the heart of the Christian message. It needs to be proclaimed unceasingly. The good news which we proclaim is the fact that Christ died not only for us, but that He died for all. God makes no distinction among men, either as to their need, for all have sinned, nor as to His love for them, for He so loved the world that He gave His son.

Divisions and distinctions which man makes among men are artificial. Somehow they have no meaning in the presence of God. His love is wide enough for a whole world.

While God is no respecter of persons, we who call ourselves by His name are. As a result, certain parts of the world have been blessed again and again with the preaching of the Gospel, while other great areas have been left largely untouched with the good news of Christ. That the missionary movement has been so hampered in its growth by indifference in the church at home is abundant evidence that we *are* respecters of persons. To that extent, we are strangers to the real love of God.

When Paul wrote to the Ephesians, he asked them to pray "for me . . . that I may open my mouth boldly" (Eph. 6:19). Even this great apostle was concerned over the need of a boldness or fearlessness of speech that was not his own. (Continued on page 60)



Christian stewardship takes on new meaning when young people utilize spare time interests to help spread the Gospel.

Missionary money doesn't always grow on trees, but sometimes it sprouts from huckleberries, zinnias or a can of car polish.

MENNONITE Muscles for Missions

Mennonite young men learn that even washing a car can be a missionary project.

by Esther Stoltzfus



IT BEGAN around a kitchen table in northern Michigan, in the spring of 1938. A pastor was discussing with his young men the problem of getting more money for missions and more activity for the young people.

That evening the Huron Missionary Farm Club was formed by ten young men. Their first project was two acres of sugar beets. That summer they spent 150 man hours, plus use of tractor and horses, and cleared a profit of \$106. Most of this was sent to a nearby mis-



sion station. The next year the group grew to 19, the project to five acres of beets, and the profits to more than \$350.

Clayton Yake, editor of a Mennonite youth paper, heard about this project and dreamed about the possibilities of such a program becoming church wide.

Yake became convinced the Mennonite Mission Board should back a program of Youth Missionary Projects. He tried to arrange a meeting with several board members at the Elkhart, Ind., headquarters. When he met with hesitancy, he challenged them, "If this did not give \$10,000 to missions per year, in addition to creating missionary interest among Mennonite young people, I would pay my own way to Elkhart and back."

The Board accepted the challenge, and, needless to say, Mr. Yake's train fare was paid.

The problems which the church in northern Michigan faced are typical of any congregation or denomination. What treasurer hasn't racked his brain trying to figure ways to raise more money for missions? What pastor or group leader hasn't been aware of

needing new, worthwhile activity for his young people.

In these areas Youth Missionary Projects have been very successful. In 1941, \$5,000 were turned in to the General Mission Board. The figures of 1947 climbed to \$7,993, and doubled to \$17,143 by 1949. These figures are gathered only from the projects which have reported directly to the Mission Board. Since most groups give their money directly to a mission cause, the Board can't tell exactly how large the sum has grown. For instance in 1952, out of 234 projects, only 25 were reported to the Mission Board.

The many types of projects since 1938 have provided a great deal of wholesome activity for the youth of the church. The most common type has been to raise an acre or two of garden vegetables and sell them to local canneries. Others had projects of potatoes, gladioli, wheat, turnips, spearmint, soybeans. In North Dakota, flax was a successful project; in Oklahoma, cotton; in Michigan one summer, sugar beets netted more than \$1,000.

Although garden or field projects bring large financial returns and provide good activity, groups have achieved these goals in other attempts such as making and selling plaster of paris plaques, rebuilding and repainting toys, selling car polish, washing cars, or securing employment by the church for taking care of the cemetery or mending hymnbooks. Some have tried animal husbandry; others worked several evenings a week. One group of fellows rewired several miles of telephone wire as their summer project. In Oregon, 22 young people had a wonderful time hiking two miles up the

mountain to pick huckleberries. Twenty gallons of berries brought them \$57.

Many groups try a combination of projects, one needing little group attention, such as animal husbandry, and another providing summer-long activity, such as growing vegetables.

Some projects are carried on by the entire congregation, but in most instances, the young people themselves organize the project under their local youth organization.

Youth who are familiar with the procedures of farming generally can take care of the management, but competent adult sponsors are needed to guide those unfamiliar with vegetable growing, insect fighting, and available markets.

The Mission Board has set aside a fund for use in getting projects started in a community where financial help is needed. However, most communities provide their own money for the project.

Plots of land, seed, spray and equipment are loaned or donated by members of the congregation. In an Ohio church one of the members offered several lots of ground on which the young men's Sunday school class raised a fine crop of sorghum, which the donator of the land processed in his sorghum plant.

Missionary projects are not restricted to rural areas. Activities such as making toys, selling products, working several evenings a week, and socials, work very nicely in urban groups, provided they have good leadership and direction.

Successes of youth missionary projects are not confined to the two areas of
(Continued on page 66)



Pot holders and tea towels are sent by these young people to a Chicago mission.

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Before the rifles cracked, the Korean prison atmosphere of death dissolved.

As Dying Men

by Tom Watson, Jr.

UNIMPRESSED, the warden of Kwangju Federal Prison stared vacantly at two travel-worn missionaries. We had driven a great distance over rough, mountainous Korean roads to the Cholla Namdo Province capital city and were greeted by an indifferent warden, shrugging his shoulders.

But if the pair of foreigners thought it so important that the story of the "Holy Book" be preached to the men behind the great brick walls, perhaps something could be arranged.

And so began one of the most challenging experiences Missionary Bob Livingston and I ever had.

In the past few days since we had left Seoul, large crowds had gathered in schools and street corners across the war-torn countryside to hear our message.

We had preached at smaller prisons and response was good. Now we were hoping to reach the more than 1,000 men at Kwangju.

We waited for the official answer. When it finally came, it was delivered by the Korean Prison Chaplain. The men were busy, he told us, and it was impossible to assemble them that day. If we could return on another day, we might be allowed to speak to them.

But when would another opportunity come? Now was the ideal time for us. We were ready. We had simple gospel tracts to leave with them, a good interpreter to tell them of Christ. We asked if the warden would reconsider.

He wouldn't.

Then the chaplain spoke: "There are 32 men in the death house. In a few days they will be shot. The warden suggests perhaps you would not mind preaching to them."

No, we didn't mind. In fact, we were thrilled.

In a few minutes we were standing outside a crowded room; it was dark and stinking and yet it was the last earthly home of these 32.

Six armed guards stood around us; their eyes, fixed on the prisoners, were alert for any sign of disorder.

Other police waited outside, between the solidly constructed wooden

building and the heavy barbed wire fence which encircled it.

But the guards weren't needed. As we preached, the prisoners listened intently. Ri, our interpreter, relayed to them the message which was based on "I am the resurrection and the life" (John 11:25).

As I preached, the phrase came to my mind, "as dying men to dying men." It seemed to describe perfectly the atmosphere, for we all are under an eternal penalty of death. In fact, all unsaved men and women are occupants of the death house. We are reprieved only as we are identified with Christ, Who has already taken the punishment for our sins.

I tried to preach simply, telling plainly God's plan of salvation; we prayed that the Holy Spirit would penetrate their minds and somehow do the miraculous work of faith which means the difference between eternal life and eternal death. And as we prayed, we were staggered with our responsibility for the souls of all men.

Gingerly, I outlined God's plan; behind me, Bob Livingston prayed.

Hesitantly, almost fearfully, I asked the question, the important question: Would they receive Christ?

What I saw I could hardly believe. They must not have understood. Every hand was raised. All 32 men looked expectantly to us.

As if at a command from Heaven itself, 32 souls confessed their faith in Christ.

Were these decisions genuine? Jesus knows. Are these men saved? God knows the hearts.

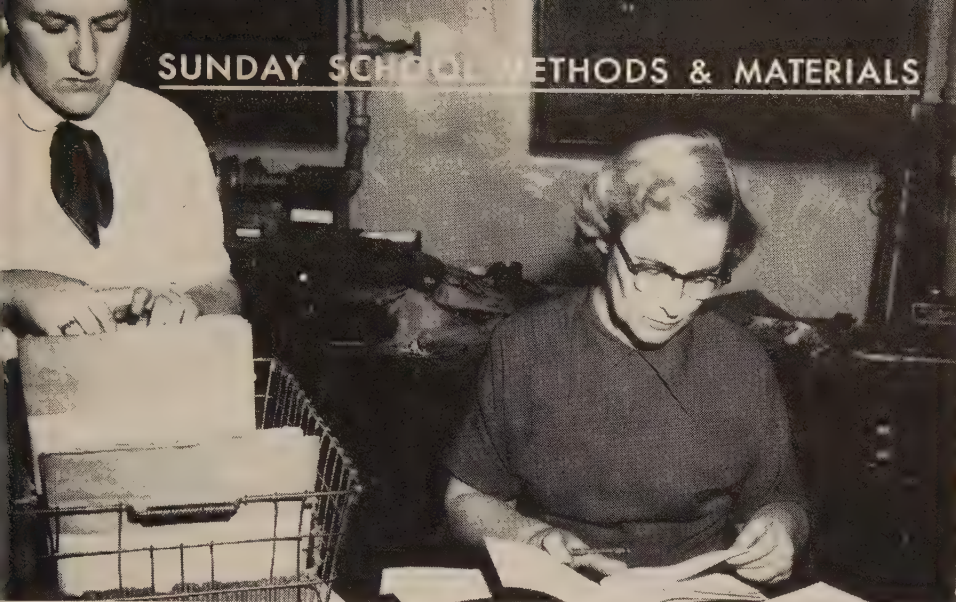
Already, the executioner's rifle has cracked and 32 men have been slain. But they had heard of salvation through Christ and soon we may join them in singing in the presence of the Son of God.

The condemned had become redeemed. Dying men had preached to dying men, but that is no different from any witness or testimony for Jesus Christ.

Whether in a Korean death-house or a palatial mansion, the message must be told, as dying men to dying men.

END

CHRISTIAN LIFE



An alert Sunday school secretary will analyze the pulse-beat of the entire school.

You Can Be KEYSTONE of the Sunday School

by Lin Springer

GUESS who's the most influential person in the Sunday school! If you don't mention the Sunday school secretary among your first three guesses, you should be ashamed of yourself.

But don't be too ashamed, because few people realize the real scope of the Sunday school secretary's ministry.

And if you don't have a job in the Sunday school and want to "sneak into Sunday school work" by the back door, volunteer for the job of secretary.

Here are the qualifications you need for the job: 1. Be willing to learn, 2. Be willing to work, 3. Be willing to push the other person forward. You won't get much encouragement and your name won't be engraved in gold, but your job can revolutionize the entire school. You'll be important, perhaps not in the eyes of others, but in the work of God.

Viewing the new horizon of service, you will want to find books on Sunday school organization and secretarial duties in particular. You'll read pamphlets on secretaries and records and you'll thoroughly master the theory of being a good Sunday school secretary.

But your best training will be received through trial and error. Experience will help you apply what you read to the needs of your school.

In the business world the secretary's most important job is to record facts and data so that the executive can find it when he needs it. That's the duty of the Sunday school secretary, too. Too many pastors and superintendents are bogged down with details and

do not have time for administration.

Records are simply statements of existing facts. Your job, as secretary, is to arrange these records so that everyone who needs to know the facts will have access to them. Of course, you'll need helpers and if you don't know anything about organization or management or businesslike procedure, you should get books out of the library on office management and filing.

As an alert secretary, you'll keep a calendar and remind the superintendent of special days and special programs several weeks in advance. You should have a copy of your denominational calendar handy so that you know what is going to happen in the future. A calendar will tell you when to order literature and supplies, when to conduct workers' conferences, etc.

Soon the superintendent will trust your efficiency and he will be able to perform his own job more efficiently.

Besides an attendance file, many Sunday school superintendents keep a record of the newest Sunday school books, files for worship services, etc.

One of the most creative functions of a good secretary is often overlooked. A good secretary should help leaders of the school interpret records. You, as secretary, probably have the truest picture of the school's condition. Each week, month and year, whenever the reports are made, you can attach an analysis note to the record form and bring to the attention of the superintendent any outstanding accomplishments, weaknesses or unusual trends in the school. Your analysis will help him to hit the high spots of the records

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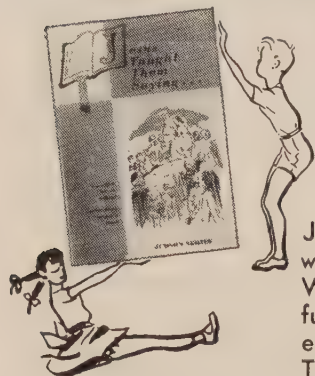
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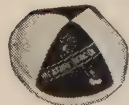
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and also to make his own analyses.

You will also be asked to make reports to the teaching staff and the school and church as a whole. The manner of your presentation can make the report enlightening and challenging or can elicit polite yawns.

The Sunday school report should be varied from time to time. You can hand out a mimeographed report, present a dramatization or a visualized report.

Your finger will be on the pulse of the Sunday school. To interpret correctly the records you have on hand, you should have a working knowledge of your school's doctrinal beliefs, your national Sunday school standard, the organizations of the church and where to find information on these subjects.

No doubt, you will hear confidential conversations by the pastor or superintendent. As Sunday school secretary, you are honor bound to keep their confidence and to refrain from all gossip.

You probably will be asked to order the Sunday school literature and books. To do this, you should have a catalog on hand and be familiar with all that is offered. It is essential that literature be ordered in time.

The pastor or superintendent probably will not expect you to help with Sunday school correspondence, but why not surprise him by offering? Dig up an old high school English book and brush up on business letter writing. Type letters so that their appearance will honor Christ and your school.

You'll need to know your English, too, because you might be called on to help edit the Sunday school paper or bulletins. Maybe you will be asked to polish up the Sunday school ad to go to the local newspaper. You may become the chief mimeograph operator of the school. If you are patient, you will have lots of fun creating a variety of effects on mimeograph pieces.

If you willingly do most of these things, people will soon be wondering what in the world the church ever did without you.

But take this word of advice — always remember the secretary's function. The secretary is a servant for the top men. You are a link between the top men of the school and the facts they need to know about the school. Their commendation will be sweet, but do not let it become bitterness to you by losing your modesty or by becoming critical of the way the school is run.

Great satisfaction can be yours by performing your job as Sunday school secretary in an imaginative way. You will find that the joy you will receive in serving the Lord will be the sweetest you have ever had, and you will have discovered the greatest truth of life — that, to find the greatest satisfaction, you must first give yourself away. **END**

The Future Is Bigger Than Ever

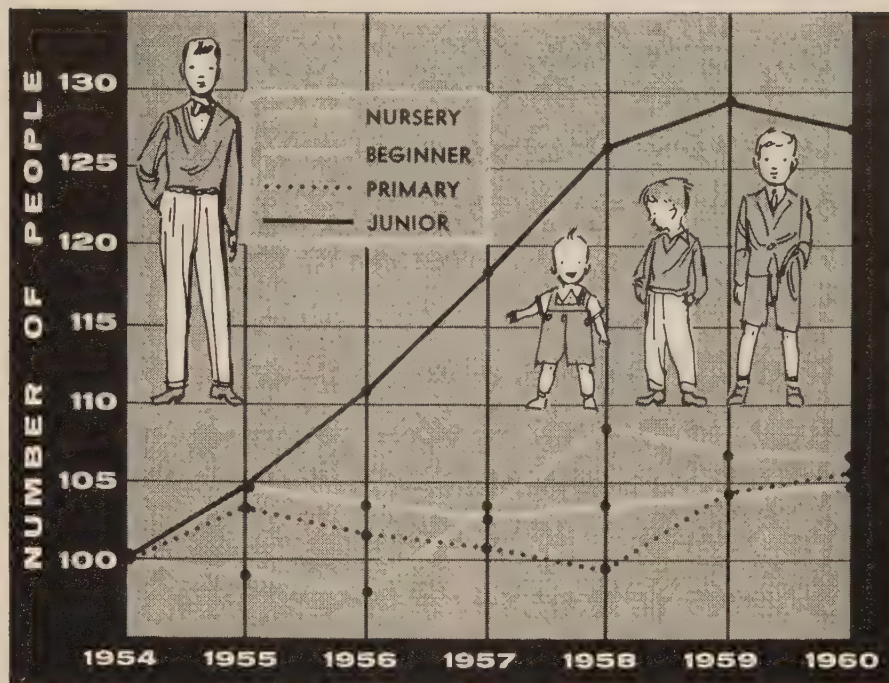
Census Bureau predicts
enormous increases in
younger age divisions

IF YOUR Juniors and Intermediates are already bulging the walls of their departments, don't wait any longer to talk about building.

According to the United States Bureau of Census, there will be a 28 per cent increase of Junior age children and a 33 per cent increase of Intermediate age children by 1960 — only five years from now.

And if you have a whopping 30 per cent increase in your Junior and Intermediate departments, you are merely holding your own. To be effective in your community, your Sunday school must far surpass that 30 per cent increase.

The secret of making an inroad among unreached children is long range planning by the Sunday school. It is the same principle that modern business uses in preparing for future trends.



For each 100 children now, here's how many you can expect during future years.

If you wait to provide for these certain increases until an emergency exists, you will have waited too long. You will have lost a generation.

These Bureau of Census statistics mean that evangelical Sunday schools should begin preparing now for future growth. You will need more classroom space and this may mean building. You will need more workers and this may mean teacher training. You will need more means of reaching these children and this may mean new systems of visitation.

The population growth of other age groups will vary from 4.8 per cent

among Cradle Roll and Nursery age spans to an 11.3 per cent increase among Young Peoples age groups.

None of these other increases is too alarming except when considered in addition to other estimated Sunday school growth.

But, you say, our Sunday school does not bring in boys and girls from all over the nation. We specialize in our small town or in one neighborhood of our big city.

Of course, you are right. Some communities may not experience such tremendous growth; others, however, will experience more.

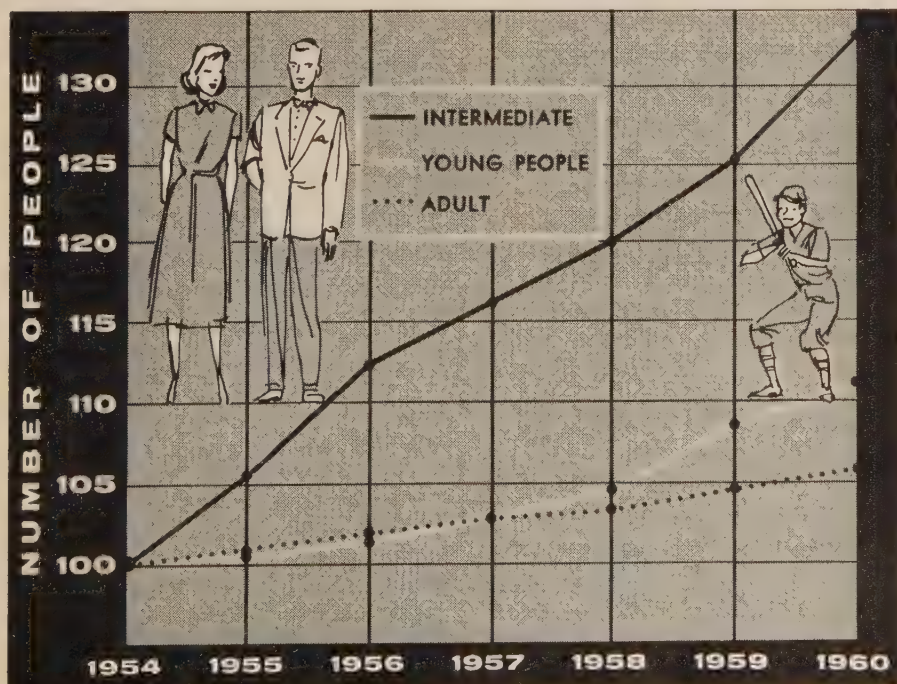
You can probably obtain figures from a business bureau of your home town, county or state that will help your Sunday school to plan intelligently for the future.

The important thing is that you plan for the future and that you plan wisely, considering population increase and specific needs of the community.

Look back at your church and Sunday school six years ago. And if you think that your Sunday school has grown in these years in a hearty effort to keep pace with your growing community, consider the next six years as well. Between now and 1960, population will increase more than it has in the past, and unless your Sunday school provides for more growth than you have seen in the past six years, you will be losing ground.

Look ahead; greater victories can be yours by careful planning. **END**

(The statistics revealed in this article are published through the courtesy of the U. S. Bureau of Census and the Southern Baptist Convention.)



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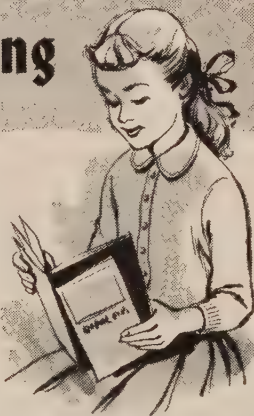
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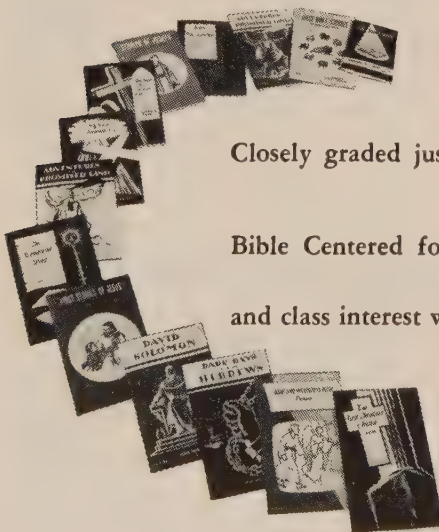
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Pins give a vital sense of belonging.

Recognize Your Pupils

A PAT-on-the-back is often a shot-in-the-arm. Or, translated from the vernacular, recognition means encouragement.

Sunday school youngsters, like grownups, appreciate applause when they have done right, been faithful in attendance or won a contest. Like "a word spoken in due season," so are pins and buttons of recognition.

Some Sunday school workers disclaim all award systems as evil and improper. On the other hand, some Sunday school workers preach from the pulpit that passing out prizes and trunks laden with treasure are the best way to bolster Sunday school attendance and that attendance corresponds to the volume of cash awards. Actually, there's a middle ground.

Sunday school workers should not emphasize that pupils come faithfully or bring visitors simply to get a pretty award. In the Christian life, there are much better and more enduring reasons for faithfulness and service. Any Sunday school has a very shaky foundation if its only reason for high attendance is its extravagant giveaways.

Like many good things, pins will be misused if they supplant proper motivation. If the only reason a child does anything for Christ is to receive a pin, it is being wrongly used.

But a child needs to know that the Sunday school is interested in him and his progress. Therefore after the child's service, success or faithfulness, he should be given something in recognition.

A birthday pin is a good example. The pin is given in recognition rather than as a fabulous award. Some Pri-

many children try to have three or four birthdays a year. Usually, however, they are not as interested in additional pins as in additional recognition.

Most Sunday schools give recognition for birthdays and many have adopted pins or buttons to honor faithful attendance. Little's Cross and Crown award system is probably the best known, but other systems are increasing in popularity among Sunday schools across the nation. Some of these are Little Pilgrim award pins, Dietz Pin system, and Star of Light system.

While the Cross and Crown and Star of Light systems provide new bars to attach to the pin for each additional year of perfect attendance, the Little Pilgrim and Dietz systems have numbered disks inserted into the pin to denote years of perfect attendance.

Most Christian bookstores carry an assortment of buttons for special days such as Rally Day, Children's Day and Easter. Buttons are also frequently used to honor visitors, new members or children who have brought friends.

Using pins and buttons in this way has unique advantages. It is an excellent means of publicizing the Sunday school. Youngsters who have been given a Rally Day pin, for instance, frequently insist on wearing the pin to school for a week or two. The cost to the Sunday school is small but the advertising value is great.

Another benefit of giving pins on special days or for special occasions is that it gives the child a sense of belonging, a feeling vital to the success of a Sunday school. Any child loves to belong to something. If he is made to feel at home with a welcome pin or another inexpensive item, the Sunday school has accomplished much toward reaching that child. When children "belong" to a Sunday school, unsaved parents find it almost impossible to tug them away. The necessity of belonging is vital to every age group.

Other devices which are used to give deserved recognition are simple certificates or felt banners for Sunday school classes. Most Christian supply stores also have an assortment of these. Promotion certificates are merely one of many types of certificates available. The banners give classes an *esprit de corps* and bolster that needed sense of belonging.

Buttons with unique inscriptions are often used to aid the wearer bring others to the Sunday school. Some show a question mark on a fishhook; others urge "Let's Go" or "We Can't Lose."

Pins and buttons are simple things, but, used properly, they become priceless symbols of the friendliness and hospitality of the Sunday school, and are one of its cheapest means of tremendous accomplishment. END

This

IS

MAKE BELIEVE



These two little Korean tots in a CCF orphanage in Korea, taking part in a Christmas play, are just making believe they are the characters they portray. But a year ago it wasn't make believe for them. It was all real, too real. The loss of their parents and homes, their hunger, the cold, the hunting in garbage cans and sleeping in doorways, their misery as two among a million refugees—all this was pitifully real. They were two little suffering victims of a war that had ruthlessly taken from them everything a child needs and left for them—nothing.

But orphanage workers rescued them and clothed and fed them and gave them shelter and schooling and love. And taught them about the Star of Bethlehem and about Joseph and Mary and the Christ Child.

Christian Children's Fund has in its Korean orphanages 8,000 happy and well cared for children like these two youngsters. But there are still 50,000 Korean children who are homeless. The destruction was so complete. Back and

forth rumbled the super-tanks and super-guns and super-efficient bombs and napalm sprayers, crumbling and burning homes and lives while the children who did not die whimpered in fear and terror in a destroyed world without love.

These surviving Children, who are still homeless, can be "adopted." The cost in Korea and in all countries where CCF operates is ten dollars a month and you will receive your child's name, address, story and picture. You can correspond with your child. Children can be "adopted" in CCF orphanages around the world; in the following 28 countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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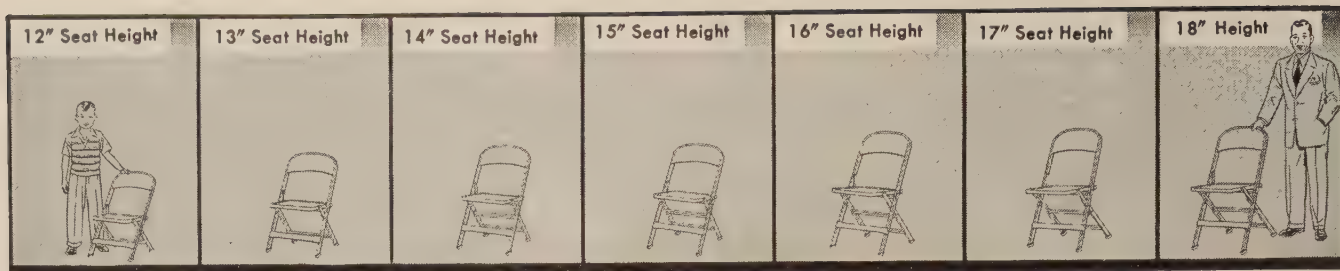
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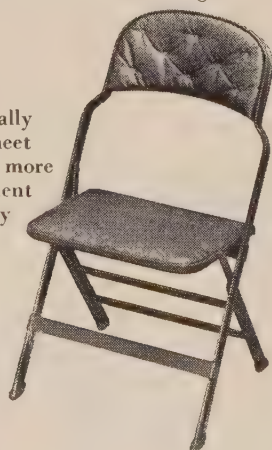
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WORLD

Evangelicals Map Africa Push

Continent in Peril

TODAY AFRICA is no longer "the dark continent." Awakened after centuries of sleeping darkness, the slumbering giant is stumbling into the light of modern civilization. In recent months Africa has become a primary target for Communism, Islam, Roman Catholicism and other ideologies.

But there are indications that 1955 will also see an intensified push in Africa on the part of evangelical Christianity.

At denominational gatherings last summer Christian leaders showed an awareness of Africa's urgent need of the Gospel. The Southern Baptists, for example, termed Africa "an area of critical need" and put the needs of Nigeria, Kenya and Tanganyika No. 1 on the list of the convention's committee on world evangelization. The decision followed a 10,000-mile survey of East Africa last spring.

Undoubtedly the South African government's new law which puts the education of Bantu natives under the control of the government will have a significant effect on mission work in 1955. The law states that missions may keep their schools if they agree to a 75 per cent cut in the subsidy on teachers' salaries. Since few, if any, missions can afford this, it appears

that all secular education will soon be nationally controlled.

Some church groups promptly denounced the act, among them the Methodist Church of South Africa, the Anglicans, the Baptist Union of South Africa and the South African Baptist Missionary Society. They termed the law "contrary to the will of God, since it is based on the concept of apartheid" (the separation of white man from black man). Recently the Anglican Bishop of Johannesburg ordered all of the Anglican mission schools in Southern Transvaal closed down by April 1 because, he said, "No education is better than the wrong kind of education."

On the other hand, the Rev. Vernon Mortenson, assistant General Director of The Evangelical Alliance Mission, whose Evangelical Teacher Training College is affected by the law, takes the position that what might seem to be a loss may actually turn out to further the Gospel of Christ.

"Other approaches may open up," he said. "We must plunge in as God gives us the opportunity." He pointed out that teachers would be freed for child evangelism and young people's work.

Mau Mau terrorism, still on the march,

will be another of 1955's problems. Despite news that some Kiyuku tribesmen are returning to mission stations, the nationalistic organization has not lost its appeal, and vigorous action by Christians is still necessary to combat it.

Recognizing this, the Christian Council of Kenya Colony has initiated a program aimed at winning to Christ Mau Maus in detention camps. Native clergymen have been named resident chaplains in the three largest camps in Kenya, and arrangements have been made for regular visits to the other 47 camps by clergymen from mission stations and churches.

The need for Christian literature is far from met. The success of evangelical publications such as *African Challenge* has proved the worth of journalist-missionary efforts. Latest publication to come on the scene is *Envol*, a monthly in the French language for French West Africa, French Equatorial Africa and the Belgian Congo. Trevor Shaw, director of the new publication, also launched the *African Challenge* in 1951.

Indicative of intensified efforts to get the Word of God to Africans is the Pocket Testament League's Scripture distribution campaign for 1955. Scripture portions in six languages will be handed out in Kenya, Mau Mau trouble spot, the Belgian Congo and Tanganyika, to begin with. PTL teams will travel by gospel sound trucks and hold out-of-door rallies in African villages.

Many observers feel that 1955 will be a crisis year for Africa. Racism, nationalism, apartheid, poverty, disease, hunger—there are staggering problems. Unless they are solved soon, the days of the white man in Africa may be numbered, bringing to a stop white missionary endeavor in Africa. If Communism takes over, the white man in Africa may be spared, but missionary activity will, as in all Communist-dominated lands, be halted.

Perhaps only a miracle can save Africa, but Christians believe that Christianity can work the miracle Africa needs. Are we facing the challenge?

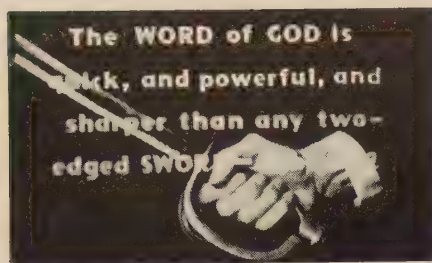
Just Due

THE LONG harassment of Assemblies of God members in Italy may be coming to an end. The nation's highest appellate court for administrative matters has ruled that the Assemblies of God, a Pentecostal group, is entitled to "juridical recognition" in accordance with Italy's constitution which assures freedom of religion.

This means that Assemblies of God



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churches will be exempt from taxation and can collect money from their congregations for whatever lawful purpose they may desire. Assemblies of God ministers will be able to conduct services open to the public and perform legally binding marriage ceremonies.

In issuing the ruling the council rebuked the Ministry of the Interior for withholding recognition since June 1948. It said the Ministry of the Interior, knowing "no legitimate reason existed," resorted to a policy of inaction.

The decision will no doubt set the stage for a renewing of demands for recognition from other groups.

To Others in Need

SINCE SETTLEMENT of the Indo-China conflict last spring huge "tent cities" have mushroomed in South Viet-Nam. Their inhabitants: an estimated 100,000 refugees from Communist-occupied Indo-China who have chosen a hard life, but a free one, in preference to existence under the shadow of the hammer and sickle. Many of the refugees escaped with only what they were able to carry on their backs.

To ease the situation Youth for Christ International is setting up a month-long relief program for the month of January. Dried and canned foods, blankets and clothing are being collected at YFC rallies and in churches by YFC's relief arm WARM (Women's Auxiliary Relief Ministry).

The Vietnamese government is allowing custom-free shipments of relief materials. Distribution will be handled by the Evangelical Relief Committee through the co-operation of the Christian and Missionary Alliance missionary staff in Saigon.

Changing Tactics

GROWING INCREASINGLY fearful of the revival of Christianity in the Soviet Union, the Kremlin bosses have again changed their tactics. A decree calling a halt to interference with church activities has been published in *Pravda*, official Communist Party organ.

Entitled "On Mistakes in Carrying Out Scientific Atheistic Propaganda Among the Population," and signed by Nikita S. Krushchev, Communist Party chief, the decree did two things:

1. It criticized "insulting attacks against the clergy and believers who perform religious rites." "The tactics of over-zealous anti-religious workers," it said, "can only lead to strengthening and even intensification of religious prejudices among the people."

2. It advised "patient, well-organized scientific atheistic propaganda among the believers" to help them "free themselves from their religious errors."

The Communists apparently are realizing that their crackdown on Christianity is boomeranging. Part of the explanation lies in the nature of the Russian Orthodox faith which teaches, perhaps more than the Western churches, the duty of living out a faith of self-sacrifice, martyrdom and passive devotion. Consequently, persecution strengthens rather than stamps out religious faith.

Christians can be sure that despite double-talk from behind the Iron Curtain



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CHRISTIAN LIFE

the Kremlin will continue to wage an unremitting fight against Christianity. As *Newsweek's* Russian-born Contributing Editor Leon Volkov put it: "The Sermon on the Mount and the slave state are essentially irreconcilable. One or the other must give."

Do Tell!

LATEST PILL of Red-coated history to be forced down East German throats calls the Bible "a collection of writings of legendary, historical and poetical content."

The new 1,100-page encyclopedia published in Communist East Germany also reveals that Martin Luther "got into an increasing dependence on the princes, turned away from the lower classes, fought against the farmers' revolution," but had, nonetheless, through his Bible translation "given the lower classes a propaganda weapon for the foundation of their anti-feudal demands."

An article on Christianity declares that "the church in the Reformation countries served the absolutist princely rulers without reserve" and when "capitalism reached its highest level of imperialism" the churches again "unreservedly entered the service of the ruling powers of this era."

The book disposes of Adam and Eve in two and a quarter lines, but devotes several pages to a Russian worker who by operating five spinning machines simultaneously started a movement toward increased spinning output in the USSR.

P.O.W.'s Hear Call

WHAT HAS happened to Communist P.O.W.'s who heard the Gospel of Christ and decided to stay south of the Korean truce line? Well, 160 of them are now preparing to become ministers of the Gospel.

Sixty former Communists are studying in the seminary of the Oriental Missionary Society in Seoul. Forced to evacuate its quarters and temporarily locate in Pusan during the war, the school is back home again in Seoul with an enrollment of 250 students.

More than 600 Korean pastors were martyred during the war. But God's work goes on.

EVANGELISM

High Cost of Erangelism

EXPENSES of Billy Graham's Greater London Crusade last spring, it was revealed in October, were quite a bit higher than expected. In fact, a contribution from the Billy Graham Evangelistic Association of \$114,000 had to be accepted to cover the cost. The original budget of 100,000 pounds was exceeded by 67,378 pounds. Reason: the number of "inquirers" — 38,000 in all — "greatly exceeded expectations" of the crusade's executive committee and consequently administrative costs were higher than had been anticipated.

A Thousand Tongues

HAVING "CAPTURED" its 1,000th dialect last fall, Gospel Recordings Inc., is working to reach the goal of a Gospel recording in every known language of the world.

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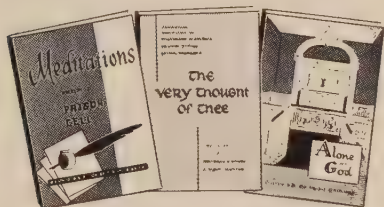
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BOB PIERCE TEAM REAPS

Harvest in Korea

"IT WAS like picking fruit . . . the people were hungry . . . the harvest was everywhere!" This was the report of Dr. Bob Pierce, president of World Vision, Inc., who conducted a nation-wide evangelistic effort in Korea last fall at the invitation of the National Council of Churches of Korea.

Before the campaign 2,212 South Korean pastors representing every Protestant group in Korea met in Seoul for a six-day conference. Many had been imprisoned by Communists. Others had hidden in caves or beneath the floors of houses for months. Many had lost their families. Others, separated from their loved ones by the 38th Parallel, had had no word from them for more than four years.

But they came, drained of spiritual strength, weary, lonely and heart hungry, to seek a Holy Spirit impetus for the hundreds of new churches constructed in Korea since the war.

At 5 o'clock each morning during the conference the Young Nak Church, largest Protestant church in Seoul, seating 2,000, was filled for prayer and Bible study.

The campaign which followed was climaxed by an outdoor evangelistic service attended by more than 30,000 people. Hundreds of decisions for Christ were recorded in this one service which set a new attendance record for a night-time evangelistic meeting. Early morning prayer groups met at 5:30 a.m. each day of the campaign.

From Seoul, Pierce and his team—the Rev. Richard C. Halverson, the Rev. David Morken and Concert Singer

Bill Jackson—moved to Taegu and Taejon where similar campaigns were held. Christian leaders saw that services in Taejon were the largest evangelistic gatherings ever held in that city. A large tent seating 2,000 Korean fashion was packed, and more than 2,000 sat on straw mats outside the tent, rain or shine, in 40-degree weather.

Other services were held in orphanages, leprosariums and Bible schools. Pierce spoke to 6,000 children at a Seoul Bible Club rally and to a large gathering of girls at the Ewa Girls' school, where 100 accepted Christ.

In a school yard at Taegu 8,500 youngsters heard the Gospel. And at Chosen University, Seoul's largest school, 3,500 students listened to gospel messages and 680 signed decision cards.

At Taejon the tent was pitched in the dried-up river bed. When, every day, women of the town came to wash their clothes in the trickle of a stream, they heard the Gospel through loudspeakers. In one evening service 250 came forward when the invitation was given. At campaign's end 3,100 converts had signed decision cards and were dealt with personally.

Said Evangelist Halverson, boarding a Pan-American plane to return to the States: "The Church in Korea is the nearest to the New Testament Church that I have ever seen. In Seoul for the first time I experienced what I consider to be the invincibility of the Church of Jesus Christ. It has always been a doctrine of mine, but now it is an experience."

returned after a two-year jaunt for new languages to record. Two recordists are now in Africa, one is in Indo-China and another has just finished recording aboriginal languages of Australia.

NATIONAL

No Compulsion?

UP UNTIL last October U. S. Army Protestant chaplains have felt free to choose any kind of literature they wished for Sunday schools conducted on military bases. But independent publishers of Sunday school material see in the new unified Sunday school curriculum (CHRISTIAN LIFE December, 1954) an effort to "freeze out" evangelical publishers.

The curriculum was prepared by the Protestant Church Owners' Publishers Association, most of whose members are affiliated with the National Council of Churches.

Acting through its Washington representative, Clyde W. Taylor, the National Association of Evangelicals is trying to clarify the situation. Though assured orally by the office of the chief of the chaplains that this new material is not being forced on chaplains, the NAE has found no written statement to that effect. Now the NAE is asking that the chief of chaplains send an official memo to all chaplains stating that they do not have to order the new material but may use any literature they wish.

If this request is not agreed to, it is expected that the NAE will call for a conference of all chiefs of chaplains to discuss the matter.

Meanwhile, it was learned that the largest Sunday school conducted at a military base has now discontinued use of Sunday school literature produced by an evangelical Sunday school publishing house and has swung to the "liberal" material.

Giving Grows

LAST YEAR American Protestants gave more than \$1.5 billion to their churches — a record total. To be exact, the total contributions of 47 Protestant and Eastern Orthodox communions as reported by the Joint Department of Stewardship and Benevolence of the National Council of Churches was \$1,537,132,309. This tops last year's total by \$136 million.

On a per capita basis, the Seventh-day Adventists led all other denominations with an average annual contribution of \$173.35. Five other denominations reporting annual per member contributions topping \$100 are, in descending order, the Wesleyan Methodists, the Church of the Nazarene, the Orthodox Presbyterians, the Evangelical Mission Covenant Church of America and the Conference of the Evangelical Mennonite Church.

The Free Methodist Church, which gave \$194.79 per member in 1952, has

JANUARY, 1955

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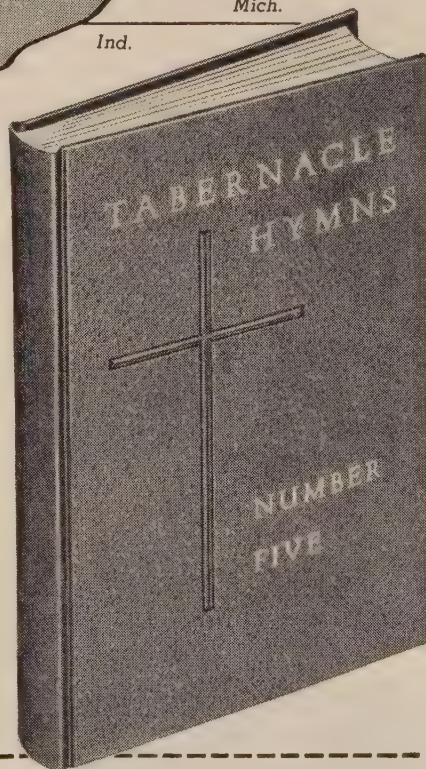
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not reported for the last two years.

The average U. S. church-goer, the report showed, gave \$45.35 last year — a new record. But if that figure represents a tithe, church members are certainly a mighty poor lot.

RADIO-TV

Global Outreach

SPARKED BY RESULTS of overseas campaigns conducted by evangelists Billy Graham, Tommy Hicks and others, evangelicals in the U.S. are seeing the need for an intensified push for global evangelism.

Observers are expecting a significant step forward for world-wide Christian broadcasting to result from the Feb. 3 and 4 convention of the National Religious Broadcasters (an affiliate of the N.A.E.) in conjunction with International Christian Leadership, Inc. (made up of Christian Congressman and other Washington leaders).

Late last November Tom Zimmerman, N.R.B. head, and Abraham Vereide, director of I.C.L., completed plans for the get-together, theme of which will be "A World-wide Spiritual Offensive."

The I.C.L. is the group which holds weekly breakfast prayer meetings at which President Eisenhower and Vice President Nixon have been speakers.

Fuller Hour Starts 30th Year

"WE HAVE heard the joyful sound—Jesus saves! Jesus saves!" For 30 years faithful listeners tuned to Dr. Charles E. Fuller's "Old-Fashioned Revival Hour," oldest network religious program on the air today, have heard that joyful sound emanating from the 5,000-seat Long Beach Municipal Auditorium.

The singing of the quartet and the choir, the piano playing of Rudy Atwood, the voice of Mrs. Fuller, introduced as



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"the sweetest voice in America," and the messages of Dr. Fuller have become familiar to men and women all over the world.

While pastor of a small church in Southern California, Dr. Fuller saw the tremendous possibilities of reaching souls for Christ through the infant medium of radio. The stories of how the lives of men and women have been changed through listening to the program number into the thousands. Would-be suicides have been averted as a result of Bible messages presented over the air by the mild-mannered veteran radio preacher.

In 1949 the "Hour" began broadcasting over the ABC network in addition to the hundreds of other stations already carrying the program by transcription. Now aired by more than 600 stations, it reaches an audience estimated at ten million persons.

Special 30th anniversary plans are being made which include nation-wide recognition by civic and religious leaders and an anniversary rally following the broadcast at the Long Beach Auditorium on Sunday, Jan. 9.

Preaching Policeman

ONE OF Houston's most popular religious programs is not conducted by a minister of the Gospel, but by a police officer, Sgt. Lonnie V. Strebeck.

The KLBS Sunday program, "Be Thy Brother's Keeper," is sponsored by the Traffic Division of the Houston Police Department to awaken the people of Houston to a realization of the horror of traffic accidents. But Sgt. Strebeck mixes in good old-fashioned gospel truths with his warnings to motorists. The program begins with a prayer against a musical background of "Count Your Blessings."

Most of the illustrations on the program are drawn from Sgt. Strebeck's and other officers' observations and investigations of accidents.

The six-foot, 200-pound veteran police officer turned his life over to God during World War II. Before that, he says, he was a lukewarm Christian. "I wasn't really living all-out for God."

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WORLD WIDE ART STUDIOS

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"I promised God if he would give me the courage I would start witnessing for Him and living the way He wanted me to live."

He returned to the Houston police force after the war and began carrying his Bible with him everywhere he went. At first some of his fellow officers ridiculed him, but he eventually gained their respect. When the traffic division decided on the religious radio approach in an effort to cut traffic deaths and injuries, Sgt. Strebeck was the man chosen to lead the program.

New Gospel Radio Venture

A GOSPEL radio voice is now being heard on the Chinese mainland. Beamed from Formosa, gospel programs in the Chinese language and in English are being aired 292 hours each month by the Far East Broadcasting Co.

Transmitting facilities include a 500 watt medium wave transmitter covering the region of Taipei and a 3,000 watt short wave transmitter which reaches China. The remaining broadcasting hours are used by the exiled Nationalist government for propaganda broadcasts.

DENOMINATIONS

Presbytery, Barnhouse Reunite

WITH OPEN ARMS, the Philadelphia Presbytery welcomed back Dr. Donald Grey Barnhouse, noted evangelical leader and pastor of Philadelphia's Tenth Presbyterian Church.

The Presbytery acted after receiving a statement from Barnhouse, in which he said, "On my part, I want to work in much closer fellowship with you of the Presbytery." The reunion ended a 22-year-old breach.

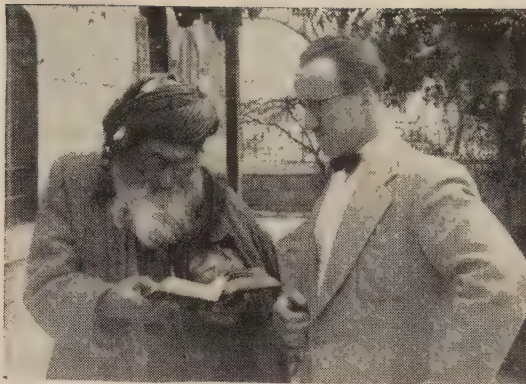
Back in 1932 Barnhouse was reprimanded for a violation of a church law technicality, arising after he had made charges of heresy. He, however, has never retracted his theological stand.

Barnhouse further stated, "In years past, through the pressure of my other activities, I have let my duties in Presbytery take second place, so that while I have been of you, I have not been with you. This I have found to be unsatisfactory and inadequate. . . . Some of my personal relationships have suffered because of these past differences and I now realize that this had been a mistake."

According to his statement, "A New Year's Resolution" in *Eternity* Magazine probably prompted the Broadcasting and Film Commission of the National Council of Churches to offer him the opportunity to produce a series of TV religious programs. This series was unanimously endorsed by the Presbytery as a symbol of reunion.

Harrison Fry, staff correspondent of the liberal *Christian Century* and religious editor of the *Philadelphia Evening Bulletin*, editorialized, "It is believed that the action taken by Dr. Barnhouse will constitute a large step in the direction of uniting forces hitherto divided."

JANUARY, 1955



An elderly Jew receives a Bible from Hebrew Evangelization Society missionary, A. D. Bonk in Jerusalem and, for the first time, hears the story of his Messiah.

Millions of Jews have never heard the Gospel. In their hearts is a hunger for peace that Christ alone can satisfy. Without Him they will perish.

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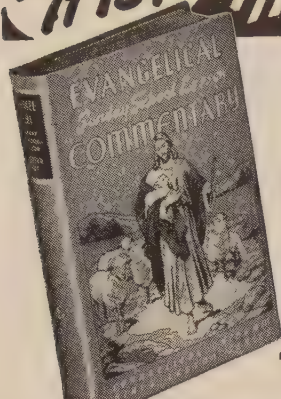
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ACCC Issues Report

THE FIRST statistical report issued by the American Council of Christian Churches since its formation in 1941 shows that the ACCC has a membership of 1,183,977 Protestants representing 17 church bodies.

According to the report 263,311 ACCC members belong to the 17 denominations, 305,505 persons belong to congregations outside these denominations and 175,000 have joined as individuals. Another 440,161 persons are "auxiliary members" — persons who are members of denominations affiliated with the National Council of Churches but who individually have "re-pudiated" the NCC.

The report announced the acceptance into membership of three denominations — the World Baptist Fellowship, the Congregational-Methodist Church and Independent Churches Affiliated.

Dr. Kenneth R. Kinney, vice-president of Baptist Bible Seminary at Johnson City, N. Y., has been re-elected ACCC president.

ALC Dissolves

THE AMERICAN Lutheran Conference went out of existence at a "free conference" held in Minneapolis in November. Its dissolution was brought about by the merger of four Lutheran bodies—the American Lutheran Church, the Evangelical Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church.

At a joint union committee of the four groups, a goal of Jan. 1, 1956, was set for the completion of documents which will bring into being a church of 1,800,000 members.

'Skyscraper Church'

MEMBERS of Immanuel Baptist Church in Wilmington, Del., are toying with the idea of erecting a "dream" office building, possibly 30 stories tall, in which to house a new church. Though the plan is still in the speculative stage, a local real estate firm has been asked to "sound out" the possible demand for office space if the building is constructed.

The present Immanuel Baptist edifice is one of the largest churches in downtown Wilmington. If plans go through for the building, it will not only be Wilmington's only "skyscraper church" but the tallest building in town.

EDUCATION

Teachers Fellowship Formed

CHRISTIAN EDUCATORS have long felt the need for a national organization to foster the spiritual and professional growth and encouragement of Christian teachers in public and private schools throughout the nation.

Officers elected at a meeting at Wheaton College last June are Howard Davis, elementary school principal of Lombard, Ill., president; Miss Helen Van Horn, Minneapolis high school teacher, vice-president; Miss Vida Mae Kelley, high school teacher working on her master's degree at Wheaton College, secretary; and Harold Steinhauser, Munro Center, Ill., high school teacher, treasurer.

A national convention is planned for the summer of 1955.

Churches to Blame?

A CHARGE that the churches themselves are keeping religion out of the public schools has been leveled by an Episcopal dean. The Very Rev. James M. Malloch, former member of the Fresno Board of Education, addressed 2,000 delegates at a convention of American and Canadian school business officials.

"Nobody will trust anyone else to teach anybody else religion . . ." he said. "Our schools aren't godless. It's only that our educators don't like to get into trouble with the godly."

PEOPLE

The General & TV

GENERAL WILFRED KITCHING, world leader of The Salvation Army, returned from a tour of the United States and Canada with a criticism of American television.

He said it mixes "the most sacred programs with advertisements for all manner of goods."

"By the time you have mixed up motor oil and baking powder with the Lord's Prayer and the 23rd Psalm," he asked, "what opportunity is there for the creation of a religious atmosphere?"

He said that The Salvation Army's biggest problem in America is recruiting young people as its officers.

Commenting on the international situation, he expressed a belief that there is a "much better chance of peace today."

In the past five years, he said, there have been "many international incidents, any one of which, had it occurred 25 years ago, would have started a first-class war."

About Face

PROVING THAT it is never too late to answer God's call, Brig. Gen. Lester J. Maitland (ret.), Michigan's civil defense chief, is completing plans to enter the Episcopal ministry.

"All my life I have served mammon and now I want to serve God," said the 55-year-old air pioneer who flew with the late Brig. Gen. Billy Mitchell and commanded Clark Field in Manila at the time of the Japanese attack in 1941. He will

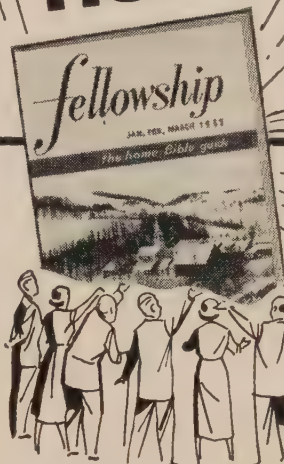


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- ... strengthens their ties to the church through the knowledge that it cares for and provides for their spiritual enrichment

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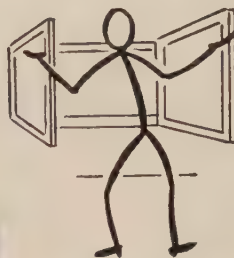
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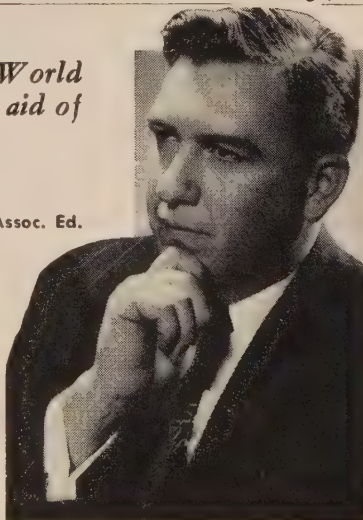
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Gen. Maitland flew the first non-stop flight from California to Hawaii in 1927. Previously, in 1923, he set what was then a new air speed record of 244 m.p.h.

MISCELLANY

Doctors & God

IS THE MEDICAL profession, once coldly disdainful toward spiritual matters, doing an about face?

Last year Dr. Edward J. McCormick, president of the American Medical Association called medicine a "priestly calling" and said doctors must have "due regard for the soul as well as the body."

Now the AMA's president-elect, Dr. Elmer Hess, has gone even further. Said Hess, at a meeting of the Southern Medical Association: "Show me the doctor who denies the existence of the Supreme Being and I will say that he has no right to practice the healing art."

"A physician who walks into a sick room is not alone," the physician said. "He can only minister to the ailing person with the material tools of scientific medicine — his faith in a higher power does the rest."

According to J. Raymond Knighton, executive secretary of the Christian Medical Society, the Hess statement is one more indication of "tremendous spiritual awakening" in the medical profession.

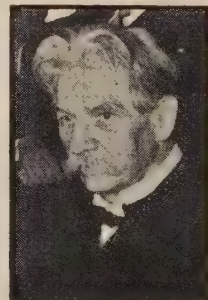
Last June the CMS for the first time was allowed to have a booth at the AMA convention. The most common reaction from doctors, Knighton says, was: "It's about time! Where have you been?" More than 600 requests were received for Christian literature and the CMS was invited back for the 1955 convention.

Notes from All Over

A GOOD WILL offering of \$40,000 from the people of Norway was given to Dr. Albert Schweitzer, noted medical missionary,



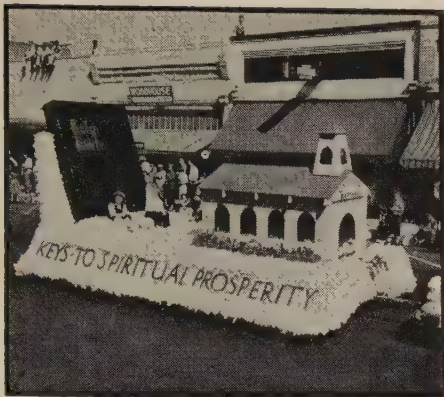
JEREMIAH



SWEITZER

when he received the 1952 Nobel Peace Prize in Oslo. The money was collected in a three-day campaign sponsored by Oslo newspapers. ■ New president of Cedarville Baptist College, Cedarville, Ohio, is Dr. James Jeremiah. He left the pastorate of Dayton's Emmanuel Baptist Church to head the school, affiliated with the General Association of Regular Baptists. ■ Dr. George R. Warner, president of the National Holiness Missionary Society, is making a tour of missions in Japan, Korea, Formosa, Hong Kong, the Philippines, India and Egypt. Also undertaking a mission tour is Dr. Cornelius P. Haggard,

CHRISTIAN LIFE



PRIZE-WINNING FLOAT
Beauties Lose Out to Baptists.

president of the Pacific Bible College of Azusa. His itinerary includes Hawaii, the Philippines, Korea, Japan, Formosa and English China. ■ H. E. Wilkes was honored by the St. Petersburg, Fla., Fifth

Avenue Baptist Church as he began his 71st year as a Sunday school teacher. The 86-year-old Sunday school enthusiast has no plans for retirement. ■ In Buffalo, N. Y., the Ireland sewer pipe and cleaning firm is offering free emergency service to churches who find they have clogged drains on Sunday.

Glamor Loses Out

GLAMOR took a back seat during Dinuba, Calif.'s annual Raisin Day parade last Fall. Expensive floats decked out with beautiful girls lost out to a simple one entered by young people of the Calvary Baptist Church, which carried off top prize. Its theme, "Keys to Spiritual Prosperity," was pointed up by a miniature church and a large Bible.

The float was entered as part of "Operation Increase," the Baptist General Conference's Sunday school enlargement program. END

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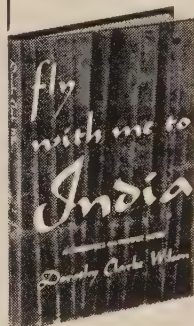
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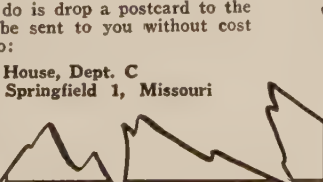
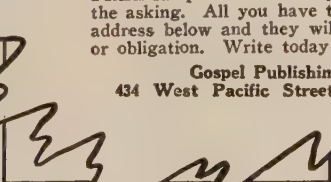
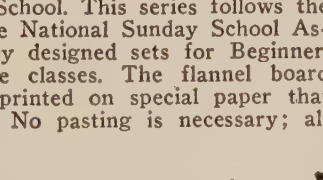
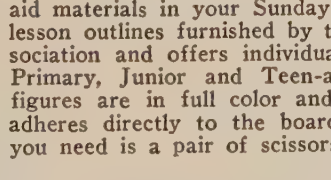
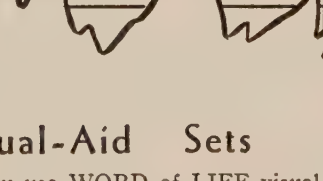
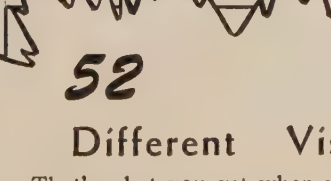
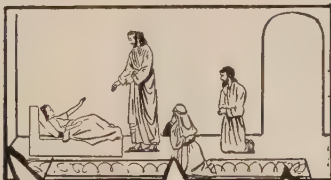


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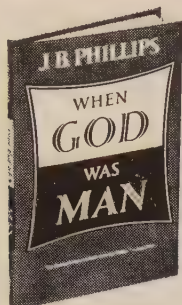
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PHILLIPS



WHEN GOD WAS MAN

**"He that hath seen me
hath seen the Father."**

These words of Jesus Christ are the key to his nature and character. Jesus Christ *was* God, in so far as he can be revealed in a human being.

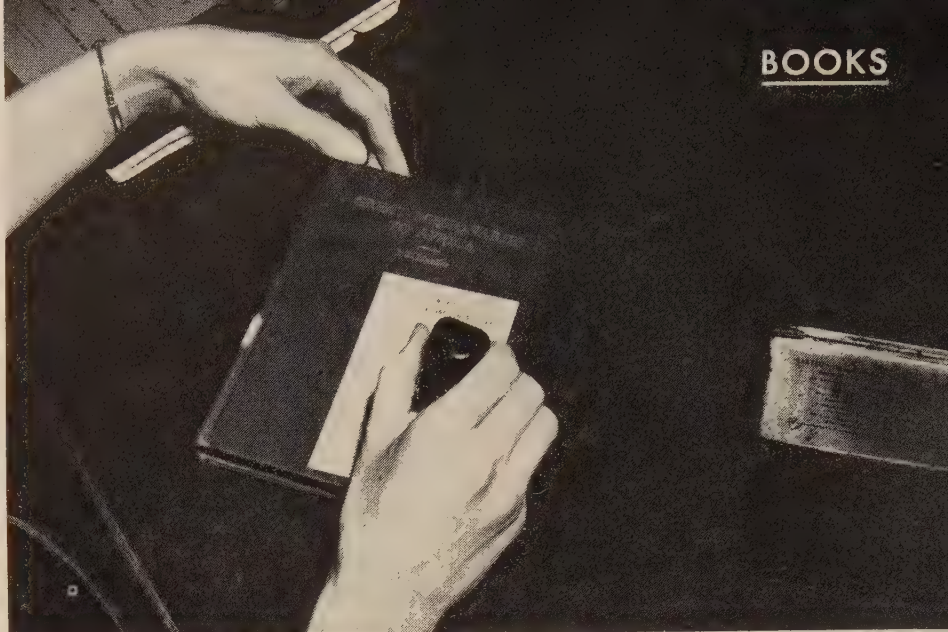
In the seven brief chapters of *WHEN GOD WAS MAN* we find a clear picture of this man who was also God. In these pages we see Jesus going about healing the sick. We hear him insisting that being good or honest or pure in heart must be related to living in peace and harmony with our neighbors. We thrill again to his simple appeal, "Follow me." We tremble as he promises punishment for our evil deeds, and we yearn for the splendid rewards which will be ours when we are admitted to our Father's Presence.

In Jesus' days on earth, these were revolutionary teachings. They led to his death on the cross. As this book so vividly points out, these teachings are no less revolutionary today — if we dare to follow them in spirit and in deed. We can if we will. "His light still shines in the darkness. His voice still calls in the silence. His way still lies open for those who will dare to follow him."

The author of *WHEN GOD WAS MAN*, J. B. PHILLIPS, is famous as the author of *Letters to Young Churches* and *The Gospels, Translated into Modern English*.

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A demonstration of checking out books will invite readers to begin that day.

How to Start a Church Library

by **LaVose Wallin**

CONCLUSION

LAST month, you received basic information on starting the church library, where to put it and what equipment to get. Now, here's how to get the library going strong.

Plan ways of getting books for your library without resorting to that easy but dangerous method of inviting people to bring books from home. Such gift books often include outmoded, unsound or otherwise undesirable volumes. When used or new books which are not on your approved list are donated, be sure to submit them to your committee to review and approve before permanently accepting them. Here are some ways to obtain good books for your library.

Project Plan: each church organization or Sunday school department takes responsibility for supplying books for one department of the library (Bible study, devotional, missions, fiction, training, etc.), library day plan, Sunday school birthday money, memorials, gifts of money, church and/or Sunday school budget underwriting library.

Now choose one or more plans which will work best in your church toward getting enough books immediately to interest your whole church family. Then select methods for a program of continually adding new books.

Mrs. Bothwell, librarian of the fine Melrose Baptist Library in Oakland, Calif., urges this advice to every librarian: "Process and shelve even your very first books correctly and completely."

Processing materials you will need include book pockets, pocket cards,

date due slips, book name plates, title cards, author cards, subject cards, accession book and financial record book. Most of these supplies are available from your Christian book store.

The library of a very small church could use a minimum of the following procedures. A potentially larger library should carry out all of the following:

- Remove, fold and file jackets of new books. If jacket contains synopsis, cut and paste into front of book.
- Clean covers of old books.
- Accession each book.
- Classify the book (best known cataloging system is the Dewey decimal system).
- Print Classification number (in white ink) onto black score (strip painted with india ink on back edge of book cover).
- Shellac back edge or entire cover of book.
- Paste a book pocket on inside of back cover and a date due slip on page opposite pocket.
- Place typed book card in pocket.
- Paste identifying book name plate on inside of front cover.
- Type title, author and subject file cards and file in 3 x 5 card file.
- Shelve your books numerically by their classification numbers. Try processing your books by "assembly line" method, each person doing one step of the process. This makes the work fun and cuts time.

Fling wide the doors to your new library in a colorful and somewhat dramatic *opening and dedication*. Invite all of your church family to come. Present a fascinating program of story-telling, book reviews, a reading skit or

dramatization and a short dedication by your pastor. Serve refreshments. Give bookmark souvenirs. Demonstrate the checking out of a book and invite readers to begin that day.

Check out books just as a public library does, writing or stamping the "due date" on the book card and on the date due slip. The book card is kept in the library as a record of the book loan.

Establish a fee for over-due books. This teaches respect for the church library books, keeps them in better circulation, and brings in a bit of cash for purchasing supplies, etc.

See that your library is well known and well used. This means Advertising! Publicity! Promotion! — in every department, class and group in your church and into every home. Keep your church "library-minded" through posters, testimonies, book reviews (written and vocal), announcements from the pulpit, new book lists and group reading lists, contests, reading campaigns, etc.

Keep your library fresh and up-to-date by adding new books regularly. The library of the Brookdale Baptist Church of Bloomfield, N. Y., has added 381 books during the first nine months of 1954. They now have 1,763 books.

You have a library; and it is working and ministering! What a reward for a bit of vision, courage, cooperation and consecrated effort! God bless every church library committee, librarian and librarian-to-be. Yours is a unique and blessed ministry. END

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We urge you in these unpredictable times to receive Jesus Christ as your personal Savior today. For further help, information or counsel, write us at 434 S. Wabash, Chicago 5, Ill.

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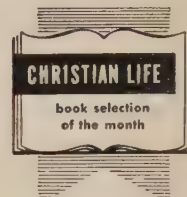
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J. GRESHAM MACHEN: *A Biographical Memoir*. By Ned B. Stonehouse. Eerdmans. 520 pages. \$5.95.

THROUGH the 19 centuries of the New Testament Church gallant spiritual warriors have fought to sustain and advance historic Christianity, but few have been so well-equipped and have fought

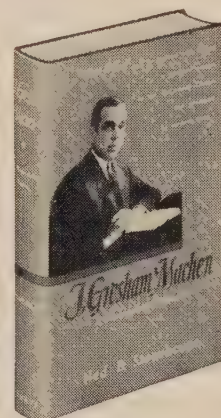
such a consistent warfare as J. Gresham Machen. This warfare made Machen the most controversial figure in all Christendom for more than 15 years.

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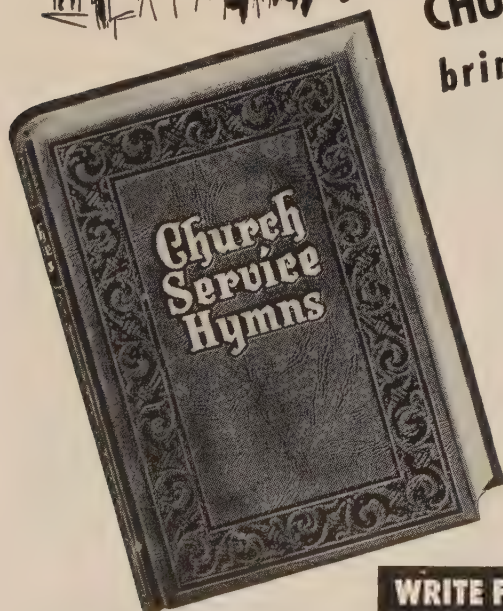
By wisdom and providence the contents of this narrative were not published too close to the actual unfolding of its trenchant and far-reaching events. Historic battles are understood and judged best after the dust of the campaign has settled; this takes time. And Machen's life was a battle — first a battle from within and then a battle from without, the inner preparing him for the outer.

Machen was reared in a Christian home. But in spite of an exceptional home he seriously faced the pros and cons of theological liberalism. The real testings came when he studied under Jülicher, Weiss and Herrmann in Marburg and under Schürer and Heitmüller in Göttingen, Germany.

This conflict is brought to light with all its anxieties and confusions in Machen's letters to the members of his family. In a letter to his father he revealed a principle by which he lived throughout his entire earthly crusade. "There is just one way," he wrote, "for me to attain a strong Christian faith — namely by patient, absolutely free investigation of all contending views in a large-minded, reverent way." To the weak this procedure often ends in theological suicide, but to Machen it was his strength; it withstood the



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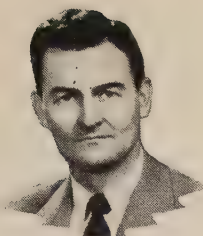
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Candidly Portrayed

charges of his ecclesiastical opponents and championed the Reformed faith in all its particulars. Add to this principle, honesty, fair play, research, truth, benevolence and godly fear and the platform of Machen's life is pretty well nailed down.

Following a year of study abroad, Machen returned to Princeton Seminary as a lecturer in the New Testament department under the direction of his close friend Dr. William P. Armstrong.

Not too long afterwards this young instructor saw the gathering theological storm on the horizon. In seminary affairs as well as in significant decisions of the denomination he saw mounting conflict. He judged this conflict as basically that of supernaturalism versus nominal Christianity. This was the conflict, which was to tax his intellectual, physical and spiritual energies for years to come.

Author Stonehouse wisely lays bare with deliberate and candid precision the whole sweep of the controversy — a controversy which grasped the attention of Christians and non-Christians alike. In dealing with this fracas Stonehouse reveals himself as a careful scholar. Though often, no doubt, he encountered mental anguish, he ever remains the narrator. Even when he records scenes of tense emotion, he displays no animosity.

Much of this biography is almost unbelievable. Many of the happenings seem as if out of a yarn. And yet some parts are even too fantastic for an acceptable make-believe tale. Who would dream that during Machen's years of mental, spiritual

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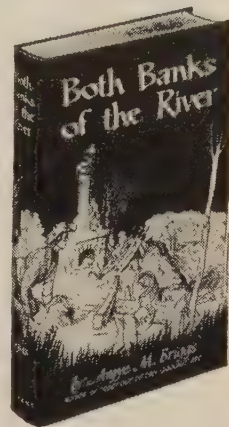
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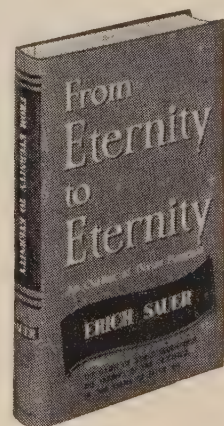
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- 2—*Three Shall Be One*, Arnold
- 3—*In His Steps*, Sheldon
- 4—*Till Night Is Gone*, Primmer

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and physical agonies he could have written scores of articles for publication, carried on a full schedule of speaking engagements, taught a full-load of classes in seminary and written three priceless books? Yet this is exactly what happened. And all three of his books, "The Origin of Paul's Religion," "Christianity and Liberalism" and "The Virgin Birth of Christ" stand today as classic theological works in their respective fields.

It still is too early to evaluate Machen's over-all contribution to historic Christianity. But after reading his literary works and carefully perusing this biography many theologians and historians will add one more name to the brief lineup which follows the name of Paul, Augustine and Calvin.

Among biographies published recently by the evangelical press concerning the breadth of factual data, arrangement of content, intellectual honesty and value of subject material, this volume has no peers. It is a standing tribute to Machen that both his friends and those who believed him to be in error unite in their testimony to his valiant stand for principle. For this reason the book will undoubtedly receive a well-deserved reading by friend and foe as well as by English-speaking Christians everywhere.

THE CREATION: FACTS, THEORIES AND FAITH. By Theodore L. Handrich. Moody. 311 pages. \$3.95.

This is an attractively bound and well organized volume which considers a number of theories about science and the Bible. The author writes well, but one cannot help but have some misgivings about his formal background in the scientific disciplines related to the subject.

Handrich reveals a serious lack of understanding of natural selection, adaptation and present-day evolutionary theory. Evolution, as in so many anti-evolutionary writings, is treated almost completely as Darwinism unchanged. The author believes that, "The strongest proof against it is that acquired traits are not transmissible to one's offspring . . ." when evolutionists for over a generation have known that acquired traits could not be inherited and have developed their theories accordingly.

The discussion of the dynamics of adaptation and selection indicates a total lack of familiarity with the literature in the field of genetics, particularly on systematics and speciation.

The author quotes as "scientists of today" those whose works were published in the twenties and thirties, and relies almost completely upon the Deluge Geology of Harold W. Clark and George McCready Price, quoting errors of fact and fancy without examination of primary sources.

Perhaps the most fanciful of these is the explanation for fossil sequences in geological strata, known as "ecological zonation." Briefly, it is the belief that the Flood inundated in orderly fashion each zone of ecologically adapted animal life, these now comprising the various geological strata with their own assemblages of fossils.

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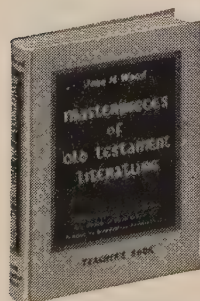
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ture and his evangelical stand, this reviewer fears, will lead readers to believe that his science is as sound as his theology. (Reviewed by James O. Buswell, III.)

Psychology

THE EMOTIONAL PROBLEMS OF CHILDREN. By Harry Joseph and Gordon Zern. Crown. 310 pages. \$3.75.

This volume covers the whole range of the child's life. Nothing seems to have been omitted in its 29 chapters. Without doubt this book will be of great value to the Christian counsellor dealing with parents of young children.

While Christian pastors and parents will not find every subject covered of equal value, nor every suggestion acceptable, nevertheless, a wealth of material here will be quite helpful to the vast majority.

The book shows wide research as well as sympathetic understanding. Of special interest to many will be the visual aids listed in the appendix. There is a good classified bibliography in the field of child psychology, as well as a glossary and index. It is a carefully prepared volume. (Reviewed by Warren C. Young.)

Homiletics

VARIETY IN YOUR PREACHING. By Lloyd M. Perry and Faris D. Whitesell. Revell. 219 pages. \$2.50.

In a day when variety seems to be incessantly demanded the gospel messenger should try to use variety in his preaching, but within proper bounds.

The authors of this book, professors of homiletics in Gordon Divinity School and Northern Baptist Seminary respectively, show how this can be put into practice in every part of sermonizing. Challenging instruction is given on varying sermon aims, biblical content, subjects, themes, titles, propositions, key words, transitions, supporting material, illustrations, arrangement of material, introductions and conclusions. A wealth of homiletical background has gone into this book, and a bibliography appears after each chapter.

A suggested three-year preaching program at the end of the final chapter illustrates how long-range pulpit planning can give a well-rounded diet of truth. In glancing over this proposed schedule some may wonder why, when variety has been stressed, two courses of sermons covering practically the same chapters in John's gospel are recommended within a year-and-half span. (Reviewed by Leslie Flynn)

Philosophy

AGAINST THE STREAM. By Karl Barth. Philosophical Library. 252 pages. \$3.75.

For those of us who have endeavored to swim through tomes of Barth's abstruse theological meanderings, a volume like this is a welcome relief. Here is the human, down-to-earth Barth speaking so that he may be understood by ordinary people.

Of special interest to evangelicals will be the clear-cut chapter on "The Christian Understanding of Revelation." Even the layman will have little difficulty in grasping what he means by Scripture, revelation, and inspiration. If you are interested in a living, understandable introduction to Barth, by all means read this volume. (Reviewed by Warren C. Young.)

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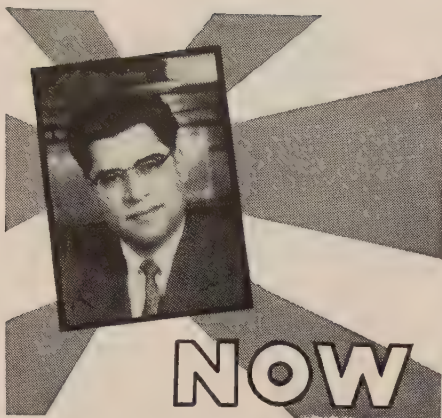
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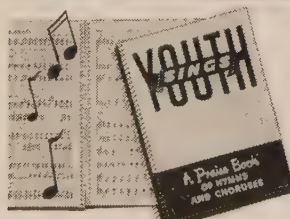
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This is a great apologetic for the evangelical faith, and the publisher has rendered a real service in making it available once again. (Reviewed by Warren C. Young.)

OTHER BOOKS IN BRIEF

These books have not been reviewed by **CHRISTIAN LIFE** editors. They are merely listed for your convenience.

A LIGHT UNTO MY PATH. Guidance For Every Day. By Wallace Fridy. Abingdon. 128 pages. \$1.50.

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SIMPLE STUDIES FOR FAMILY DEVOTIONS. By Keith L. Brooks. Van Kampen. 231 pages. \$2.50.

This devotional is written for the whole family — children included. There are 154 lessons in this volume; each is brief, to-the-point and simply written. Each lesson has a suggested passage of Scripture for reading.

THE SEVEN LAWS OF TEACHING. By John Milton Gregory. Baker. 129 pages. \$1.75.

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THE DELIGHTS OF LIFE. By V. Raymond Edman. Van Kampen. 268 pages. \$2.

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FAITH'S CHECKBOOK. By Charles H. Spurgeon. Moody. 374 pages. \$3.

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ORIGINAL SERMON OUTLINES. By S. Franklin Logsdon. Zondervan. 128 pages. \$1.50.

Besides displaying a fine array of sermon outlines, Dr. Logsdon has given to the preachers — initiated and otherwise — some valuable hints in sermon-building.

A MESSAGE FROM GOD. By Armin C. Oldsen. Concordia. 147 pages. \$3.

This is a collection of 19 sermons most frequently requested by listeners of the "Lutheran Hour." The messages are plain and penetrating Scriptural accounts of God and His grace expressed through Jesus Christ. The Gospel Dr. Oldsen preaches is the same as that of his predecessor, Dr. Walter Maier.

YOU CAN CONQUER. By Clarence E. McCartney. Abingdon. 158 pages. \$2.

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WE KNEW JESUS. By John Calvin Reid. Eerdmans. 148 pages. \$2.

Dr. Reid has, with a unique twist, revealed the old-fashioned Gospel fresh from the pages of Holy Writ. Twelve contemporaries of Christ give their testimonies under the general heading of "We Knew Jesus." Each message is biblically sound and is seasoned with crisp imagination.

THE MIGHTY SAVIOUR. By Arthur J. Moore. Abingdon. 154 pages. \$2.

Bishop Moore of the Methodist Church is no surface thinker; each of these ten messages is clear in its evangelical emphasis and drives the reader to make a decision either for or against the Savior Jesus Christ. The book is a worthy study of the person and work of Christ.

THE LORD OF THE HARVEST. By Franklin Logsdon. Zondervan. 153 pages. \$2.

Here is a rich deposit of 16 messages relating to the coming and work of the Holy Spirit. Each is practical in its outreach and stirs the reader to a further step in consecration.

IT'S DYNAMITE! By Lee Roberson. Sword of the Lord. 130 pages. \$1.50.

Each title of these 12 sermons includes the word "dynamite" which expresses the writer's interpretation of the saving Gospel of Jesus Christ. None of these messages is cluttered with meaningless platitudes.

VICTORY BY THE CROSS. By Theodore Huggenvik. Augsburg. 118 pages. \$1.50.

In three parts, Dr. Huggenvik, Chairman of the Department of Religion in St. Olaf College, relates by way of brief meditations the person and work of Christ on and in view of the cross.

THE BATTLE FOR TRUTH. By Oswald J. Smith. Marshall, Morgan and Scott. 128 pages. \$1.

Straight to the heart of the matter, these 11 messages capture the interest of the reader and point him to the Christ of Calvary. Dr. Oswald Smith is thorough and through a New Testament prophet. This book may be purchased from The Peoples Church, 100 Bloor East, Toronto 5, Canada.

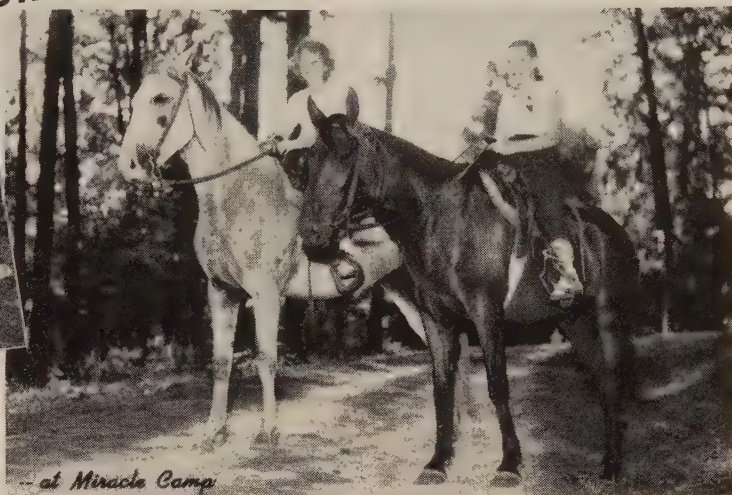
A KNOW-SO SALVATION. By John R. Rice. Sword of the Lord. 187 pages. \$2.

The sub-title of this book is "How to Get It, How to Keep It, and How to Know It." This expresses the spirit and drive of the book's content. These messages on the subject of salvation are not only straight-from-the-shoulder; they are straight-from-the-heart of both John R. Rice and the Word of God.

WHO SHALL BE GOD? By Alvin N. Rogness. Augsburg. 183 pages. \$2.50.

This book contains a selection of sermons following in general the church calendar year, including Advent, New Year, Epiphany, Lent, Easter, Memorial Sunday, Ascension, Pentecost, Trinity, Reformation and All Saints Day. The main thrust of each message is to draw readers to a closer walk with God through Jesus Christ.

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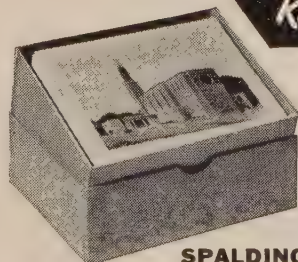
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The right school for you must be determined by the type of training you desire.

How to Choose a School

by **Bernard Palmer**

A FEW weeks ago a high school senior sat at her desk with the catalogs of Christian schools and colleges stacked about her, and attempted, in bewilderment, to select the one she wished to attend.

For young Christians, selection of the proper school at which to continue their education is most difficult, not because there are so few good schools, but because they have such varied types and purposes.

There are Bible institutes and colleges, liberal arts colleges with a Christian atmosphere, and even a few Christian universities.

Probably the most important question to answer before selecting any particular school is the type of institution which you wish to attend.

Some Christian leaders, like Rev. Theodore Epp, director of the Back to the Bible Broadcast, highly recommend the Bible institute. "Give yourself a strong background in the Word of God first," he says. "Then think about the other schools."

Others look at the two years of military training the average young man owes to his nation today, add that to four years of college, and wonder whether it might not be wiser for a boy, at least, to go to a Bible college where he could get specialized training in the Scriptures along with academic subjects. Still others point out that in receiving only partial training in each, he would be insufficiently equipped for present needs.

And some feel universities where classes and campus life have a conservative Christian emphasis are more effective and practical. "Those are the schools which give us our Christian

Comments from Educators

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doctors, lawyers and teachers."

The Christian school that is best for you is something that you can decide only with the Lord's guidance. But before you make a final choice, consider what the other types of schools have to offer, so that you can be certain of getting the most from your training.

After you have decided on the type, consider the individual place.

If at all possible visit the campus personally. See first hand the facilities they have. Meet the faculty and some of the students, and go to chapel with them. Imagine yourself spending a year or two years or four with students like that, under instructors like those.

While you are visiting the campus inquire into the reputation of the school and student body among the townspeople. Talk to the man in the filling station across the street, the soda jerk in the drug store where the students congregate. Real estate values in the territory immediately surrounding the school might be an indication of the respect the community has for it. Conservative ministers in the town are probably intimately familiar with the school and should be a good source of

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information. The recommendation of such a man, especially if he were of a different denomination than the school, would be especially valuable in the case of church operated colleges.

Whether you are able to visit the campus or not before coming to a final decision about the school, ask to see several copies of their student publications. The catalogs and brochures are written by the faculty or business office, and sometimes reflect what they wish the school would be.

Student publications are written by the students for the student body and hold a mirror to school life that the discerning person can easily read.

One college, which in its literature proudly proclaims that it is a Christian institution with a completely Christian staff and the highest of ideals, printed a different story in the student paper. Four issues of the student publication revealed that the faculty party which began with dinner in the Flame Room of the Peacock Club ended the evening at the road show version of a famous Broadway play.

In striking contrast, another such paper from a different school described the early morning prayer meetings in one of the dorms and told of the activities of the gospel team.

Publicity and advertising for both schools were practically identical. It was in the student papers that the real differences became apparent.

Another important aid in selecting your school is a careful study of faculty qualifications. From what schools were they graduated, and what degrees do they hold?

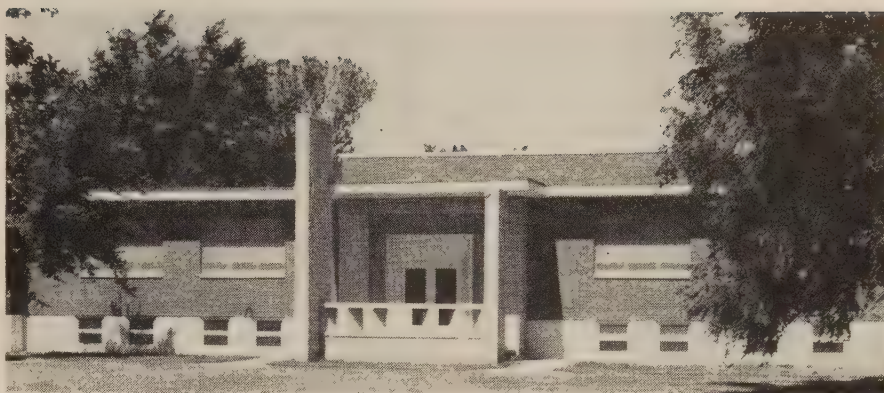
If you are planning to take graduate work after getting your degree, check the graduate school you plan to attend later, to determine how many of your credits they will accept from the college you are considering.

"It is heart-breaking to me," said the official of one of America's fundamental seminaries, "to have to tell some of these young people that we cannot accept the credits they have worked so hard to get. If those things could just be considered first it would save disappointment and wasted time."

Some of our finest schools, while unaccredited, present such a quality of teaching and thoroughness of study that certain graduate schools will give credit by special examination for work taken there. But find out whether, and to what extent, that can be done before you have spent four years in school and are ready to go on.

Going away to college is a new and exciting adventure. One that will have profound effect upon the rest of your life. Choose with care the school you plan to attend, keeping firmly in mind that spiritual values are, after all, the most important.

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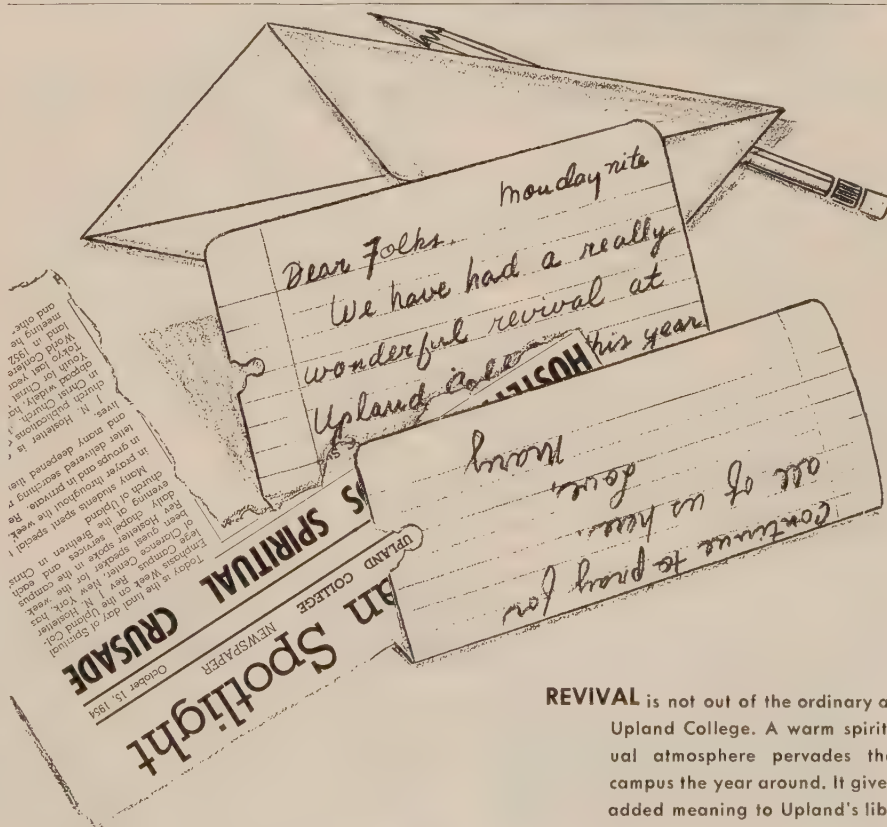
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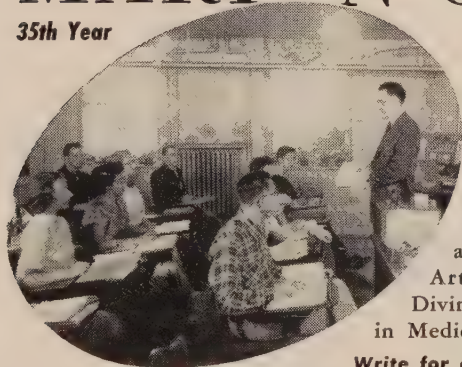
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Here are some directions
to help make your

Choice of a Lifetime

by **Stanley Lindquist**

Psychologist, Fresno State College

MAYBE you're fondly cherishing the romantic idea that somewhere in the world is another "half" of your personality which belongs to your "half" and until you meet that other half, you cannot be happy.

But you're wrong. If that were really true, isn't it strange that the "other half" is so often in the same church or the same town?

Of course, you can have the guidance of God in choosing a life mate, but it's carrying things too far to blame God for failure to meet the "one right guy."

Foundational to the whole matter of love and marriage is the biblical standard, "Be not unequally yoked together with unbelievers." Of course, this means that a Christian should not marry a non-Christian, but the application is wider than that. Being Christians is not enough.

Take the case of Jean and George, for instance.

Picture Jean sitting alone in the living room, gazing at a snapshot. It was a photo of her wedding and it brought back memories. The wedding, the honeymoon and even afterwards — it had all been wonderful.

Then things started going wrong. It wasn't anything you could definitely place. But little things became big things.

Of course, they had meant it when they said, "til death do us part." There was no question of divorce because both Jean and George took the biblical teaching seriously. But gradually they began to realize that they weren't made for each other. No matter how hard they tried, nothing would work out.

Now there were two lives committed to unhappiness with few compensations — lives lived alone — together — under the same roof until "death do us part."

This problem of choosing a wife or a husband has been vexing us for a



Aisles are long, but years ahead are longer when a partner is chosen carelessly.

long, long time. Dad and mom used to do it for their children. But even today the same mistakes are being made over and over again.

Sometimes in open rebellion against their parents young people will blurt, "My mother and dad aren't going to influence me in choosing my wife." But they can't get away from it. Fathers and mothers do help us make up our minds.

Think of the young ladies to whom you are attracted and see how they are like your mother. If you strongly dislike your mother, your choice will be the opposite of your mother, maybe not in looks but in many other ways.

Other people also affect us. We are all affected by the kind of people that we grow up with. The young man who said, "I'm not marrying her parents, friends and relatives — I'm marrying her," was being very badly fooled; actually he was marrying the parents, friends and influences as they had shaped her personality.

Our personality factors are often the product of many things in the home. If we have been reared in a home where father dominates, we would be unhappy in any home where this is not the case. The girl may want a husband who will dominate her as her father dominated her mother. Or it might have the opposite effect; she might look for a "Casper Milquetoast."

A fellow raised in a home of paternal dominance will usually end up being a home dictator himself and so he seeks a submissive girl. If mother rules the roost at home, opposite problems arise. A fellow, raised under maternal dominance, will usually choose a wife "just like mother."

Henry came from a home like that. When he married, he found an older girl who was the "mother" type. She babied Henry, chose his ties and suits and was constantly trying to see that he had the right kind of food and enough of it. But problems arose at work where the wife would not help. Decisions caused Henry such anguish that he became ill. A wise doctor recognized his basic problem and, after extensive psychotherapy, Henry made the necessary adjustments.

One of the most important aspects of choosing a mate is your personality needs. Cultural implications are secondary to personal needs. Take, for instance, the number of marriages among soldiers stationed in Japan. In spite of strong pressures, the soldiers married Japanese girls. Japanese women, according to the GI's make men feel that they are the "king" of their home and build up their self respect. They have made the soldiers forget cultural differences.

Often the choice of a life partner is made strictly on the basis that the other person is a Christian; this, supposedly, makes everything all right.

Even some great Christians of history have made this mistake. Countless others have ruined their Christian service because of a wrong choice.

God's ultimate purpose of your life must precede every other consideration when you choose your life partner. Your choice of a mate must coincide with your call and your commitment for service to God.

Out of all the tragedies resulting from marital maladjustments, perhaps the saddest is that which results when a young person marries one who does

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CHATTER

by David Stam

RECENTLY, William Jennings Bryan University released a newsletter discussing the issue, "Is Fundamentalism Dead?" The letter, among other things, made this statement: "Bible Christianity is far from dead, and as long as we have schools (like Bryan) producing graduates who are trained to live and to believe, as well as to serve, we shall have the assurance that God is working out His purpose in our lives and in our generation."

The news this month concerning building and growth on wide-flung Christian campuses certainly seems to defend such a judgment.

At Nyack, N. Y. on the Hudson, the *Missionary Training Institute* in September enrolled a capacity of 560 students and dedicated its new "million dollar" library building.

New President of *Buffalo Bible Institute*, Buffalo, N. Y., is Everett S. Graffam, former Assistant to the President at Providence Bible College.

The *Moody Student*, weekly rag of *Moody Bible Institute*, sent four representatives to the Associated Collegiate Press conference in Washington, D. C. The conference dealt with vital issues concerning collegiate journalism.

Moody at present is completing construction of the William Howard Doane Memorial music building which will house the Sacred Music Department, under the direction of Don Hustad. The building will furnish *Moody* music students with 37 sound-proofed practice rooms, a music instrument library, administrative facilities and four large classrooms, for the rapidly growing department.

In October, *Taylor University*, Upland, Ind., released its new evangelistic film, "Angel in Ebony." The major emphasis of the film is "the challenge to full time Christian service." . . . The Taylor student government is at present debating the possibility of joining the National Students Association. The *Taylor Echo*, campus newspaper, editorially supported the association.

The fourth International Student Missionary convention of the *Intervarsity Christian Fellowship* was held at the University of Illinois in December. With the theme of "Changing World, Changeless Christ." Dr. A. W. Tozer, editor of the *Alliance Weekly*, led the sessions.

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The Foreign Missions Fellowship of *Providence-Barrington Bible College*, Providence, R. I., sponsored the annual missionary conference in October. Featured speaker at the conference was Kenneth Strachan, General Director of the Latin American Mission. The program included 14 other visiting missionaries.

Fort Wayne Bible College, Fort Wayne, Ind., in October announced a 50th anniversary \$750,000 development project, including plans for a \$500,000 administrative-educational building and a \$225,000 library. The college recently purchased a 14-acre plot for the construction program. . . . As part of its 50th anniversary program, Fort Wayne sponsored during November a Week of Christian Education emphasis, held concurrently with American Education Week. Speakers at the Fort Wayne conference included Mark Fakkema, Educational Director for the National Association of Christian Schools, and Dr. Milo Rediger, Academic Director of *Taylor University*.

The Accrediting Association of Bible Institutes and Bible Colleges has announced one more school on its Collegiate Division list. It's that of *Kansas City Bible College* which now offers a four-year course leading to the degree of Bachelor of Arts in Biblical Education.

The Rodeheaver Auditorium at *Bob Jones University*, Greenville, S. C., has acquired the largest screw lift revolving stage in America. The only comparable stages are those in Chicago's Civic Opera House and Radio City Music Hall in New York where the stages are hydraulic. B.J.U.'s stage was secured for the cost of dismantling and shipping, but is valued at more than \$100,000.

Dallas Theological Seminary, Dallas, Texas, opened its 31st year last September with an enrollment of 291 students. In November, Dr. Alva J. McClain, President of *Grace Theological Seminary*, delivered the annual Griffith Thomas Lectures at Dallas on the subject, "The Greatness of the Kingdom." The lectures will be published in the theological quarterly, *Bibliotheca Sacra*. . . . Dallas has extended its radio ministry to 17 stations throughout the country.

Dr. Alan Redpath, pastor of the Moody Memorial Church, led the annual fall evangelistic services at *Wheaton College*, Wheaton, Ill. Wheaton's chemistry department has received recently three grants in aid; \$1,000 from Standard Oil Co., \$1,000 from Johnson Wax and \$2,500 from DuPont. Letters accompanying these grants spoke of the very enviable record Wheaton's chemistry department has attained in the postwar years.

Northeastern Bible Institute, Essex Fells, New Jersey, this semester has added to its curriculum a new Missionary Aviation course, using the facilities of the nearby Totowa-Wayne Airport in Totowa, N. J. The Essex Fells school also offers courses in Bible, Ministry, Missions, and Sacred Music.



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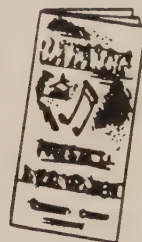
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At Dayton, Tenn., *Bryan University* has opened its new department of Education "to meet the growing need for Christian teachers." Bryan hopes to obtain accreditation for the department in the near future. Until accreditation is obtained, students will validate their work by taking one quarter of work at the University of Tennessee or some similarly recognized institution.

Eastern Baptist College, St. Davids, Pa., has been accepted this fall as a member of the Association of American Colleges. Earlier this year Eastern became a member of the Middle States Association of Colleges and Secondary Schools, a regional accrediting society. Enrollment for the fall term at Eastern is up nearly 20 per cent over 1953, making an increase of more than 50 per cent in three years at the St. Davids campus.

At *Fuller Theological Seminary*, Pasadena, Calif., the seminary's newly appointed president is Dr. Edward John Carnell. Dr. Carnell is the author of several books, including *An Introduction to Christian Apologetics* and *A Christian Philosophy of Religion*. New dean of students and professor of pastoral psychology is Dr. Lars Granberg, who received his Ph. D. degree from the University of Chicago this past August. Fuller enrollment this semester is well over the 250 mark.

Houghton College, Houghton, N. Y., in September dedicated a new missionary radio building. The building is to be used as a missionary communication center to house transmitting and receiving equipment which will permit a two-way communication with established networks of mission stations and individual missionaries on foreign fields where no communications now exist. It is hoped thus to facilitate medical and requisitional services to the mission field and encourage the missionary with news exchange and direct contact with home. The building was erected for Missionary Communication Service, Inc., under president, Jim Vaus. The service is interdenominational and will serve all missions.

Gordon College, Boston, Mass., is well under way on the construction of its new Winn Library with plans already formulated for its first dormitory, Wood Hall, on the Princemere campus.

With new scholarship provisions, enrollment at *Northwest Nazarene College*, Nampa, Idaho, jumped seven per cent with an increase of 17 per cent in the freshman class.

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CHRISTIAN LIFE SCHOOL DIRECTORY

CHOICE OF A LIFETIME

(Continued from page 56)

not share his dedication or consecration to the Lord.

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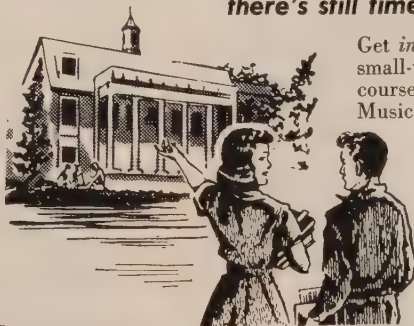
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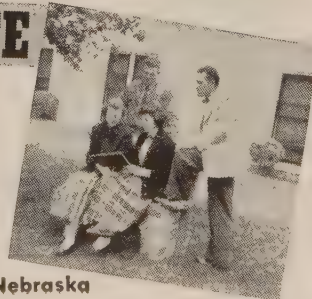
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HE OPENED HIS MOUTH

(Continued from page 23)

How much more we, with all our tendencies to hide the Gospel, to apologize for the message of the cross, to water down the condemnation of God against sin — how much more we need to pray that we may open our mouths boldly to make known the mystery of the Gospel!

Even the greatest of the apostles knew the subtle attacks of Satan and his efforts to cause a servant of the Lord to present the message of God weakly.

But Paul also knew the true Source of boldness. And when he sought boldness at the Throne of Grace, his prayer was answered. It shall be so with us when we confess before God our lack of boldness and plead with Him to make us unafraid as we represent Him before the sons of men.

Who is truly like Christ in opening his mouth constantly for the blessing of his fellowmen? Who always uses his opportunities to preach Jesus to needy souls?

Who indeed is sufficient for these things? No one. But as we face our own weaknesses and our own inadequacies, we hear the promise of a wonderful God, "Open thy mouth wide and I will fill it" (Psa. 81:10).

No one ever felt his inadequacy to a greater extent than Moses, faced by the tremendous task which God had given him. In a deep sense of his own emptiness he said, "Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" (Ex.4:11).

You remember the gracious answer of the Almighty: "Certainly I will be with you." That was enough for Moses, and it should be enough for us too. We can claim it, count upon it, and then see if fulfilled in our own life and witness. Then we shall open our mouths and the fountain shall pour forth sweet water, and our speech shall be always with grace, seasoned with salt (Col. 4:6). So shall our words be for the blessing of man, and above all, for the glory of God.

END



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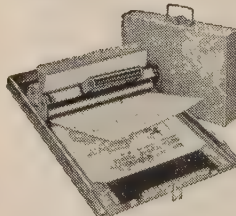
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THE WHITE ANGEL

(Continued from page 18)

perately to approach them, to love them and win them, but she made no progress.

Then came the greatest fear of all. Jeff Marlowe came out of the shadows of the night. Who he was and what he was was as obscure as his coming. He was big and rough, a brute of a man. He came to their cabin. It was Howard who answered his thunderous rap at the door.

"My name is Marlowe, Jeff Marlowe," he said, his frame filling the doorway.

"My name is Howard White," Howard responded cordially, "and this is my wife, Martha."

"Oh, the White Angel — I've heard of you," he rumbled deep in his throat. His black eyes seemed a threat that chilled Martha on the spot. After a brief visit Marlowe left their cabin and Martha breathed a sigh of relief. She hoped he would never come back again, but there was something in the look he had given her that told her he would.

Jeff Marlowe stayed on in the village. He was disliked and distrusted by the natives, yet they tolerated him. Perhaps in battling the elements of this hostile climate they had learned to accept without complaint the inevitable. And the staying of Jeff Marlowe was something that could not be avoided.

Martha was alone the next time Jeff Marlowe came to their cabin. It was as if he had been waiting, biding his time.

Martha recognized his thunderous knock and stood paralyzed with fright.

"Open the door," Jeff rumbled. "I want to talk to you; it is important."

Martha did not move.

"Open up, I say," Jeff called a bit louder.

At last Martha found her voice, but it sounded weak and strange in her own ears.

"You can't come in now," she said. She hoped that he didn't know Howard was gone.

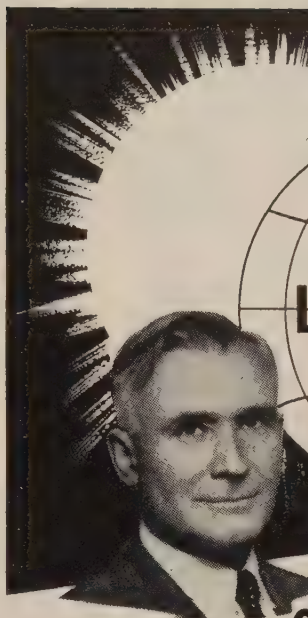
With one shove, Jeff splintered the lock.

"Ah, that's better," he said as he entered. He kicked the door shut and rolled a chunk of firewood against it.

"I know your husband is away," he said turning to Martha, "and you don't need to tell him that I came calling, not if you want to keep seeing him alive." He started toward her and she tried to scream, but no sound would come.

Suddenly the door flew open and Melech put his head inside. "Me come to see if you need help, White Angel," he said.

(Continued on page 78)



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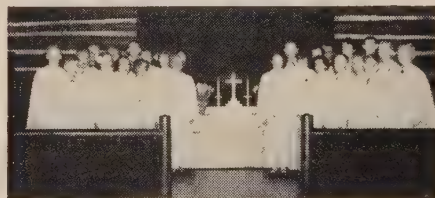
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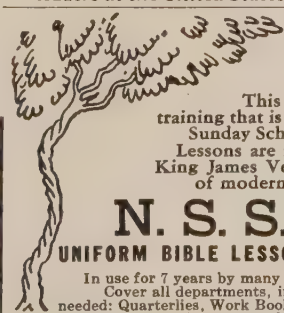


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Small Town Christian Hangout

by William Deal

Mrs. Olive Birch supervises activities.



AT A GLANCE Mrs. Olive Birch recognized the girl as she entered. Product of a broken home, she needed the wholesome recreation that Mrs. Birch's Sterling Youth Center could give her.

"Would you like to play some games?" Mrs. Birch asked, hoping to interest her in their activities.

"No," the girl answered. "I have a problem and I've got to talk to you about it."

Mrs. Birch gladly guided the girl into the counselling room, where the problems were unloaded. They prayed together and the girl left saying, "I'm going to live for the Lord no matter what happens."

Many other young people of Lebanon, Ore., (pop. 7,000) have been

helped, too. In fact, many have been won to Christ through the Youth Center, supervised by Mrs. Olive Birch, well past 60 years old.

Testifying to the force of the Center, Police Chief B. F. Scheele states that the Sterling Youth Center of Lebanon has lessened juvenile delinquency problems. "This department has heard nothing but words of praise for the excellent work Mrs. Birch and her co-workers are doing in her Youth Center," he added. Mayor Elmer Fitzquall is another backer of the young center.

Lebanon youth between 10 and 20 years old make good use of the Center. Parents and churches have shown interest. Businessmen have contributed toward its support. Civic groups have backed it and *The Lebanon Express*,

local newspaper, has carried helpful publicity.

Even during its first year of operation the Youth Center averaged about 1,000 young people a month who came for recreation, refreshments, prayer and counsel. Police noted a decline in delinquency and pastors noted an increase in Sunday school attendance.

Persistent problem for the Youth Center is finances. Early last year, however, the United Fund, an agency raising funds for all such worthy purposes, was contacted. After inspecting the Center they notified Mrs. Birch that the Center has been accepted. Eighty per cent of the Center's financial request was granted.

Although Mrs. Birch supervises the work, Sterling Youth Center, a state incorporated organization, is operated by a Board of Directors of 11 members who represent 11 denominations. The Center is open six days a week in the afternoons and evenings.

Back in 1952, Mrs. Birch first got the idea. She testifies, "It was out of a burning desire to see youths saved have some decent place to spend their time that the Sterling Youth Center was started."

Then the idea came to her, "Why not open a place where young people could come for recreation, games and refreshments, entirely separate from any church, yet provided with a special prayer and counsel room where they could be taken to discuss their problems and for prayer?" And as she talked with others, the idea caught fire.

But all was not rosy. Although an adequate building in the heart of town was quickly rented and the Sterling Youth Center was in operation in a short time, it stretched Mrs. Birch's faith.

For almost a year after the Center began, Mrs. Birch's family paid more than half of the \$125 a month rent bill. "Then little by little," she says, "people

began to come to our rescue with donations. Some churches are now paying as much as \$25 a month for general upkeep."

They had opposition at first, too. Only two or three families backed the work. In recalling those days, Mrs. Birch says, "The going was hard then and it was only through prayer that the work did not fall through."

The peak of difficulty came when the Youth Center building was rented out from under them. "Everyone," according to Mrs. Birch, "seemed to feel that the work would fold up. And so almost all our resources of help were cut off."

To top it all, Mr. Birch was laid off work and Mrs. Birch's health gave way. Then, almost out of nowhere, a man came and loaned money enough for two months rent.

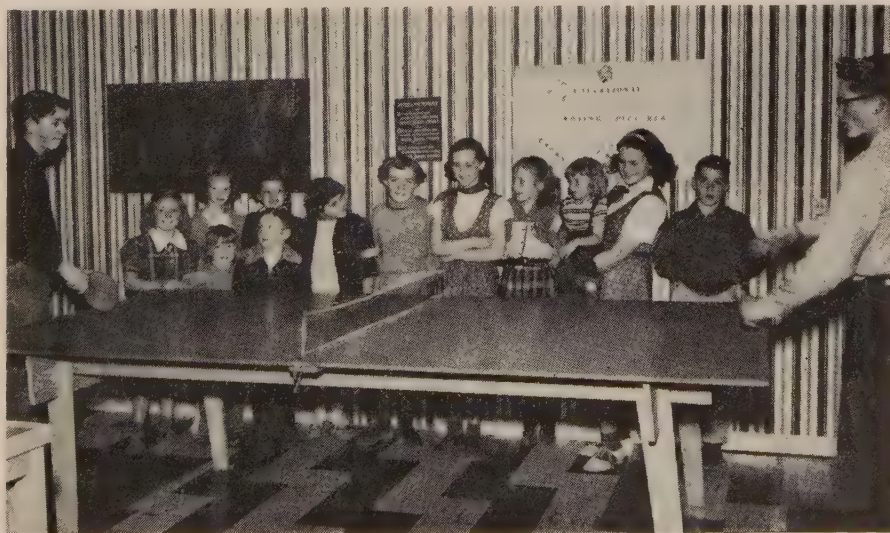
Now instead of two rooms, the Youth Center has spread into six and gets them \$12.50 cheaper.

Its unofficial slogan is "Purity of character for youth." Mrs. Birch explains that "sterling means purity and excellence of character. Consequently the name has come, "Sterling Youth Center."

The real purpose behind the Youth Center's work is to exalt Christ and endeavor to lead as many youngsters to Him as possible. Mrs. Birch has reared a fine family herself, two of whom are ordained ministers, one a school teacher and the youngest now serving with the armed forces overseas. Her husband, a consecrated layman, has always stood by her in her work, though it now requires many hours a day.

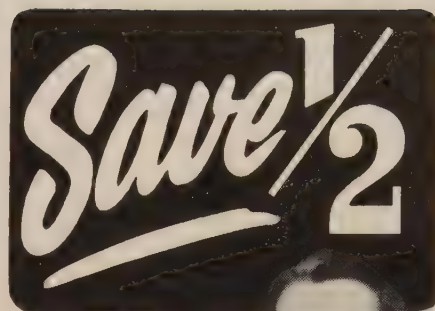
Eyeing the success of the Sterling Youth Center with envy, other towns are already seeking information. Mrs. Birch's logic sounds convincing, "Why wait to open a mission for the 'down-and-outers' when you can reach and save them before they go down into sin?"

END



Games like ping pong attract 1,000 youngsters a month to Sterling Youth Center.

JANUARY, 1955



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How Preachers Rate Deacons

by William Petersen

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STUFFY old men with feet of lead and wills of iron don't qualify, according to six successful pastors who divulged their ideas about deacons to **CHRISTIAN LIFE** Magazine editors.

Feet of lead? No, says Dr. Paul James of Atlanta, Ga., a good deacon must have "vision, courage to tackle the difficult and a simple and confident trust in Christ."

Wills of iron? "No, I'm not interested in a deacon, even though his theology is crystal clear, if his heart is as cold as ice," said Dr. William Kuhnle of Milwaukee, Wis.

And Dr. Archer Anderson of Los Alamos, N. M. seconded the idea. "A deacon must be a man with an understanding heart."

Some of the pastors bewailed the fact that deacons have slipped far since Stephen was chosen in Acts 6. Dr. James pointed out that after the naming of the deacons in Acts 6, Acts 7 tells of Stephen who witnessed himself to death and Acts 8 records the soul winning strategy of another deacon named Philip. This suggests, he says, "that a good deacon today will be a man who is courageous in giving his personal witness to Christ and who is a zealous soul winner."

Kuhnle points out forcefully that "a deacon who doesn't win souls isn't in a position to care for them properly after somebody else wins them."

Pastor Lehman Strauss of Bristol, Pa., stresses the seriousness of the calling of a deacon. "A deacon shouldn't be flippant," he points out. "The Christian life and the Christian ministry are sacred and solemn things; hence they must not be entered into with unbecoming levity, but with gravity and dignity."

Dr. J. Powell Tucker of Orlando, Fla., observes that while the requirements for deacons are stringent, they "are no more stringent than the requirements that pertain to every Christian. . . . The deacons are ordained to exemplify in life, conduct and character, what God expects every member of the Church to be."

Important in this day and age are clear-thinking deacons. Dr. Clarence Hayden of Bay City, Mich., says, "A deacon should be a man of good common sense, a man who knows how to use the knowledge imparted to him by the Lord."

Strauss says, "He should think straight, deal straight and speak straight at all times and in the presence of any and all persons." He further pointed out, in referring to the verse in I Tim. 3 that commands the deacons not to be "greedy of filthy lucre," that this should also be considered in selecting a church deacon. "Church finance is a special work of the deacon, so that temptation to misappropriate church funds is one of major significance. A godly man who supports his family well and maintains integrity is not a poor risk."

Most all of the pastors consulted relied heavily on I Tim. 3 and Acts 6 in setting forth their qualifications for good deacons. James went back to the root meaning of the word "deacon" and pointed out that it stems from "servant." He went on to say that a good deacon "realizes that he is not a member of the church Board of Directors, but rather one of a committee of servants."

Kuhnle backs him up, "To serve as a deacon is not essentially to hold a position of honor but rather one of service and spiritual responsibility." Anderson adds, "the deacon should be a man of humility who understands by his office that he is the servant of the church rather than its overseer." And Hayden injects, "It's as bad for a pastor to be dominated by a board of deacons as by a Pope. By no means should a deacon seek to dominate his pastor."

All six pastors agreed concerning the importance of the job. Said Kuhnle, "No board or committee is as close to the spiritual pulse of the church as is the board of deacons."

And Anderson neatly summed it up by saying that the deacon "should be a Christian Plus."

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TROUBLESOME

(Continued from page 22)

sent the following telegram to their two sons, Garber and Gordon, minister and mechanic respectively, in Ohio; "Adah and others in serious condition. Pray that Lord's will be done."

Adah's life was spared but she remained crippled. Now she is back again at Riverside, gratefully and cheerfully in the swing of things as principal of the school, "With 100 of the best children imaginable living around me."

And yet, despite these various setbacks, the Drushals' lives have certainly not been unhappy ones. Working together for others during almost half a century, they have earned the love and admiration of many people. In an area too remote even for telephone or railroad they have established a school that boasts a record of having 75 per cent of its graduates continue their formal education. The national average is considerably less than 50 per cent.

Recently more than 1,000 people gathered on the Riverside campus to celebrate the Fourth of July. No deputies were in sight, but there was no drinking. Several months after that, Drushal was asked to speak over a Kentucky radio station because "you have done more for your section of the country than any other man in its history."

Secure in the knowledge that the will of the Lord will be done, the Drushals today, as in 1905, are very briskly engaged in pouring oil on the Troublesome's waters in order to help people find salvation at Lost Creek, only a few miles south of Quicksand, Ky.

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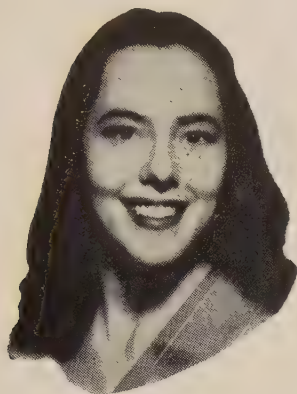
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Dona Lee Robinet was attracted to the piano while only a baby, and astonished everyone by playing a four part piano arrangement of "Jesus Loves Me", at the age of 18 months. Later through the influence of the hymns she loved so well, she was converted while still a young child.

Later Countess Helena Morsztyn, the greatest living authority on Chopin and Bach, learned of 15 year old Dona's musical ability and took her to Italy to further her musical education. Less than a year later Robinet starred as guest soloist in a concert of the Genoese Symphony Orchestra at Genoa.

In 1939 orders came from the Royal Family of Italy, that Dona Lee Robinet was to play a command performance at the King's palace in Rome. The outbreak of World War II defeated this appointment.

The Robinet story is also sprinkled with adversity. As a sidelight she relates, "While in Italy I came in contact with human cruelty undreamed of in my little Minnesota home town. The moans and cries at night of servant women being horse-whipped for minor offences, was a terrifying experience. All I could do was get up and kneel at my bedside in prayer".

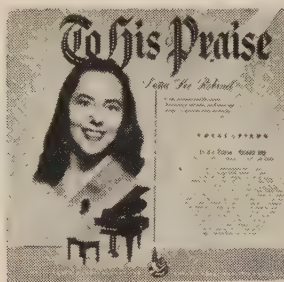
Dona returned to the United States in late '39, homeless and without parents, for you see she was left motherless in infancy and lost her father while in Italy . . .

A continued account of this great artist's story will appear here in following issues of Christian Life.

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MENNONITE MUSCLES

(Continued from page 25)

raising finances and providing group activity. Secondary results of equal importance have been noted. This program has caused many youth groups to realize other ideals: a new interest in missions, a new understanding of Christian stewardship, and better fellowship and group spirit.

Anyone who helps financially in a mission program of the church develops a personal interest in the work being done and in the personnel. The young people of the Trefoil Mennonite Youth Fellowship in Goshen, Ind., find their mission study of Japan much more meaningful since they annually make up a quota of \$750 for the support of a missionary in Japan.

Young people learn to appreciate each other by working together in a project. Times spent around the fire roasting marshmallows after an evening of work, the singing, laughing, story and poem reciting, exchanging ideas and ideals are never to be forgotten moments.

Neither does this fellowship stay within the group. It spreads out and establishes better relations between young and older people, between the youth leader or pastor, and the group. The farmer who donates the land naturally has a stake in the project, and the youth appreciate it. One evening a group in Ontario finished hoeing their corn early, so they decided to show their appreciation to the farmer by hoeing 50 rows of his corn.

An old people's home in Ohio was brightened one summer by zinnias which the young people had raised for that purpose, as an extra mission project.

Youth Missionary Projects can be a great asset in the program of a church or denomination. Engaging in such wholesome activity in order to send money to world-wide areas to spread the Gospel can revitalize any group. And lessons such as these in the work of the church, the value of stewardship, and good relations in the home community will continue to make Youth Missionary Projects a success. **END**

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Give Meaning to Your Singing

by Jane Hindman



Worship is greatly enriched by hymns.

HAVE you ever stood, hymnbook in hand, lustily singing familiar words of devotion as problems of the week whipped through your mind? Then, suddenly conscious-stricken, you realized your mental wanderings and steered yourself into proper thought channels.

Of course you have, and so have we. But the remedy is in this article.

Here are some positive and practical suggestions to provide unified, worshipful programs which will enrich the experience of all who participate.

Hymns can become far more meaningful for you. For an easy start, make use of one of the many volumes of hymn stories which describe the circumstances under which they were written and a bit of the composers' lives. Often, simply knowing what brought about the song contributes greatly to your appreciation of it.

Almost limitless is the supply of stories relating how hymns have affected the lives of others. These true examples of the power of hymns are of great interest to all, but especially challenging to young people. Try interspersing your next singspiration with stories such as these. Your own experience will teach you their value.

If you are wondering where such books can be found, here are a few suggestions. *Forty Gospel Hymn Stories* by George W. Sanville and *A Hymn Is Born* by Clint Bonner, *Modern Gospel Song Stories* by Haldor Lillenas, and W. Thorburn Clark's *Stories of Fadeless Hymns* and *Hymns That Endure* are all readily obtainable at Bible book stores.

Two books which tell how hymns have affected the lives of those who have heard them are William J. Hart's volumes entitled, *Unfamiliar Stories of*

Familiar Hymns and *Hymn Stories of the 20th Century*.

Here's another idea which will make hymns still more vividly real: use a picture when the hymn is sung. Choose it carefully and be certain that the art is good enough to represent the delicate imagery of the words.

For example, try using Holman Hunt's *The Light of the World* with "O Jesus, Thou Art Standing," Millet's *The Angelus* with "Now the Day Is Over" or Sallman's *Head of Christ* with "Fair-est Lord Jesus." These pictures and others may be obtained framed, or as slides or filmstrips from a local Christian bookstore or film library.

Perhaps you have some special talent such as chalk-artistry represented in your church. Simple chalk talks will make lasting impressions, and trained talent is not required. Several good books on chalk talks may be had from the book store, some of which deal with the art of portraying hymns.

Perhaps you have tried these ideas, however, and are looking for a new way to make the program you plan interesting and meaningful. A dramatization of the composing of a hymn, as it actually occurred may prove to be one of the most challenging programs you've ever presented. The audience, re-living history, will identify the writer's experiences with their own.

For example, you could portray Frances Ridley Havergal as she tells how the words of "Take My Life and Let It Be Consecrated, Lord, to Thee," were first formed as the prayer of her heart for several days as she visited friends who lacked fullness of joy in their lives. Many, upon hearing this story, will be challenged to consecrate anew their own lives to Christ.

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Miss Havergal's story, together with several others, is included in the collection of *Dramatized Stories of Hymns & Hymn Writers*, by Ernest K. Emurian, published by W. A. Wilde Co. Other collections of the same nature are to be found in the Walter H. Baker Co.'s *Living Hymns* by Edith H. Willis and Edith Ellsworth, or *Lyric Religion* by H. Augustine Smith, published by the Wilde Co.

Like hymn singing, listening to the Scripture reading can become a thoughtless act. But with a little variation, such as combining the two, both will take on new meaning. Many hymns are really paraphrases of various portions of Scripture, such as "A Mighty Fortress Is Our God," "God Will Take Care of You," and "O God, Our Help in Ages Past." In some cases Scripture is appropriate between every line of the hymn; in others, it is the basis of the whole stanza.

In some situations, hymns may be selected to fit certain portions of a Bible story, even to characterize various individuals who appear in the Sunday school lesson. For example, the hymn "In the Garden" is very appropriate with the story of Mary Magdalene; "In the Hour of Trial" fits very well with the story of Peter's denial of the Lord, etc. Thus, in each of these instances the experience of the biblical character is related to the personal need of individuals who listen.

Frequently hymns can be used to direct or channel prayer, either being sung as the prayer itself, being accompanied by Scripture prayer verses or promises, or as a quiet response following the spoken prayer.

And of course there are countless different ways in which hymns may be sung in order to give a new recognition of meaning to familiar words. Antiphonal singing is good if it is done, not just to see who can sing the loudest, but rather to enhance the message of the words. Many hymns such as those which ask and answer questions or those where the words of two persons are repeated lend themselves especially well to this treatment.

Several other equally usable ideas of this type, together with 40 worship services in song, programs for special occasions and for choir use are included in the book, *O Worship the King* by Zula Evelyn Coon (Broadman Press).

Once you've started using your imagination and all available resources in adapting the language of music to various forms of worship, you'll find your thoughts no longer wander to past or future activities. Hymns, rightly used, will mold the experience of the moment into an offering of devotion and self to God.

END

CHRISTIAN LIFE

RECORD REVIEWS

editor

WENDELL LOVELESS



Revival Hour Quartet Sings Spirituals

I'M GLAD when I get letters like this one from Miss Katherine Hansen of Port Jervis, N. Y. "A couple in our church have purchased a tape recorder. With the cooperation of our pastor, they tape record the morning service and then spend Sunday afternoons taking it around to shut-ins. Sometimes they visit six shut-ins in one afternoon. During the week the pastor has the use of the tape for calls which he may make."

I am sure that many are carrying on this type of ministry. May this new year see a large increase in their number. If you have some unusual service in which tapes or recordings are used, please let me know about it.

■ This past month I have been flooded with new recordings. And, for the most part, they are exceptionally good. Among the top-notch male quartets today is the Old Fashioned Revival Hour Quartet. They have been consistently good for many years. The quality of their work is due, in part, to their fine accompanist and arranger, Rudy Atwood. I recently received a letter from Ken Brown of the quartet and he says that their latest LP release is designed to revive some beautiful old numbers infrequently heard today, plus two familiar spirituals. Every one of the eight songs on this LP is beautifully done. Here is the list: *O for a Thousand Tongues*, *How Tedious and Tasteless the Hours*, *Swing Low, Sweet Chariot*, *I Am On the Battlefield*, *My Heavenly Home*, *Footprints of Jesus*, *My Saviour First of All*, *Softly Now the Light of Day*.

■ Singspiration has released some great discs lately, and I have so many that I can't include them all in this issue. If you like Western style music, done in the very best of taste, you will really love several sides which have been recorded by The Voice of the Hills trio, quartet and solo voices. I don't know where Singspiration's Al Smith found this outfit, but I'm mighty glad he did. All records are 78 rpm's. The trio sings *Homeward Bound*, *In Shady Green Pastures*, and *The Glory Road*. Then there is a duet, *His Hand in Mine* and *Living in Canaan Land*. The quartet does *My Desire*, *These Things Shall Pass* and *I'm Bound for the Kingdom*. Richard Bennington, one of the soloists with the Voice of the Hills group, sings *King of Kings*.

■ I received two LP's from different companies by two grand baritone voices, but there is a distinct similarity of quality and sincerity in their work. One is Earle Anderson, who sings for Alma records. He has a truly great voice. On this LP he does

eight spirituals, *De Glory Road*, *The Angel Drooped a Wing*, *Shadrack*, *A Valiant Soldier*, *Balm in Gilead*, *Lord, I Want to Be, Goin' Home*, *Down to de Rivah*. Anderson sings with real authority, but there is a note of tenderness in his voice, which makes his work so attractive and enjoyable.

The other baritone is Vere Raley, whose work I have enthusiastically endorsed in these columns in former issues. His voice has apparently lost none of its sweetness. On this LP which he has recorded for International, he sings *I Walked Today Where Jesus Walked*, *Sweet Little Jesus Boy*, *Bless This House*, *Smiling Through*, *It Took a Miracle*, *Lookin' Fo' a Juniper Tree*, *Some Sweet Day*, *Lord, I'm Coming Home*.

■ Three excellent records have been received from Super Recordings. Super does some of the best technical work in the field today, and apparently is determined to get its share of top-notch talent, as is evidenced in these three discs. The first is by a small vocal and instrumental ensemble which call themselves "The Joint Heirs." Accordion, string bass and guitar comprise the instrumental section, and beautifully work together. I have mentioned their work before, and I am still most enthusiastic after hearing them do *Altogether Lovely*, *Till You Know Jesus* and *Gethsemane*. Then there is the work of the Grace Chorale of Omaha, Neb., under the expert direction of James P. Davies. This well-rehearsed and well-blended vocal group sings *Lonesome Valley*, *Rock-A-My-Soul* and *O for a Thousand Tongues*. The third in this group of Super Recordings is by baritone Henry D. Wiebe, a sweet, smooth voice. On one side he sings an abbreviated version of *The Holy City*, and on the other, two quite different songs, *Balm in Gilead* and *Roll, Jordan, Roll*.

■ Wilma Sundeen and Eugene Clark, pianist and organist, respectively, have five instrumental duets on Singspiration label. These, in my opinion, are some of the best arrangements of this type of work that I have heard. There are some clever passages, but it is in good taste with admirable restraint in some of the more brilliant sections. There is such a temptation to "show off" on piano and organ when a special arrangement of gospel music is attempted, but this fault is entirely lacking in the work of these young people. The net result is most interesting and attractive. You will enjoy *Stand Up for Jesus*, *Jesus Loves Even Me*, *Make Me a Blessing*, *'Tis So Sweet To Trust in Jesus* and *Count Your Blessings*. END

Singspiration

NEW ARTISTS

"THE VOICE OF THE HILLS"

from Fairmont, West Virginia



Alice Sessions, Carolyn Arnold,

Francis Arnold, Richard Bennington

This group, under the able direction of Rev. J. B. Sessions, sing together with piano, accordion and guitar and their recent hit is Stuart Hamblen's *THIS OLE HOUSE*. Their records are a combination of semi-classical and hillbilly songs and are listed below:

"THE VOICE OF THE HILLS"

3171—Mixed Trio, Duet, and Quartet.
LIVING IN CANAAN LAND
HIS HAND IN MINE
MY DESIRE

3172—Quartet
THESE THINGS SHALL PASS
I'M BOUND FOR THE KINGDOM

3173—Richard Bennington, Soloist, Quartet
KING OF KINGS
DON'T YOU MISS HEAVEN

3174—Mixed Trio
HOMEWARD BOUND
IN THE SHADY GREEN PASTURES
THE GLORY ROAD

3179—Quartet
THIS OLE HOUSE
SPRINGS OF LIVING WATER

78 RPM RECORDS . . . \$1.05 each, tax included

A NEW RELEASE

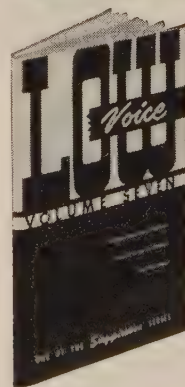
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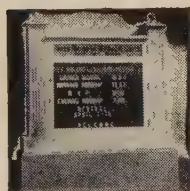
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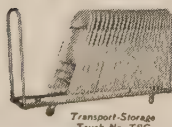
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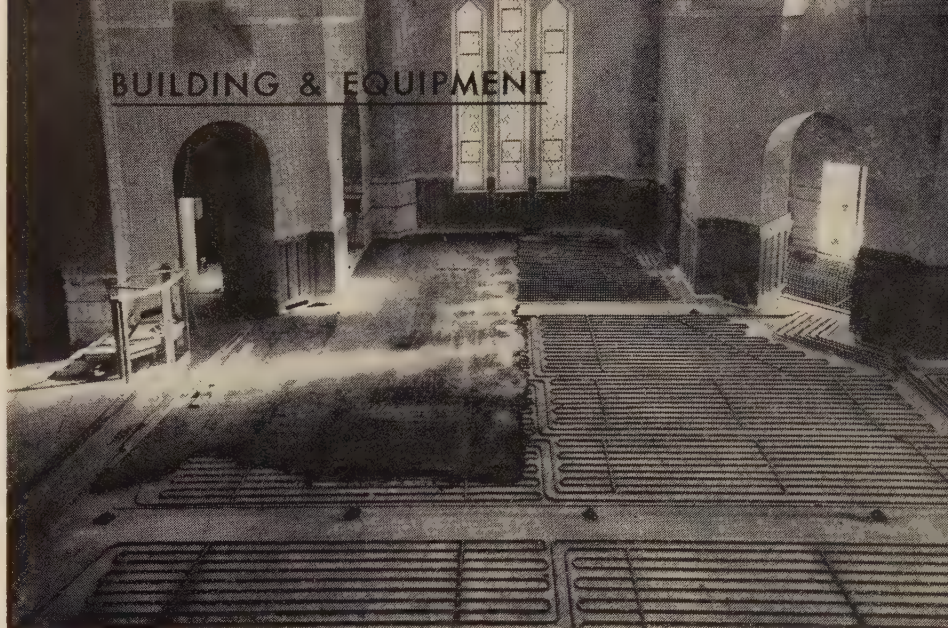


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BUILDING & EQUIPMENT



A Vancouver, B. C., church installs pipe coils for a floor panel heating system.

Heating in the Church

by C. F. Craigie, Jr.

Plumbing and Heating Industries Bureau

I'VE NEVER seen a man whose feet were cold accept Christ," testified Charles Haddon Spurgeon.

Churches wanting to win people to Christ and hold them must come to grips with the heating problem.

Proper improvement in church heating may mean the installation of a complete new system, or rehabilitation of existing equipment to make it operate more efficiently.

Whatever prescription is needed, a heating contractor should be called in to make the diagnosis and submit to church officials an estimate for the work to be done.

Here are some questions that the contractor can answer for you. 1. How can heat be regulated so that the church auditorium is not uncomfortably hot when the church is full? 2. How can the church be kept from getting chilly during bad weather? 3. During the week, how can comfort be maintained in offices and auxiliary meeting rooms without needlessly and wastefully heating the rest of the church property?

Many churches today are installing combination systems, using radiant floor panels to heat the auditorium, with supplemental direct radiation — radiators, convectors, or baseboards — to heat auxiliary meeting rooms. Another popular combination is commercial finned tube radiation in sloping top enclosures for heating the church auditorium and classrooms, with baseboards for heating the minister's study and offices. Such systems are usually

zoned to fill heating requirements of various parts of the church.

In a zoned system, each separate heating zone has its own temperature control thermostat regulating the circulation of hot boiler water to heat distributing units. Zone control assures economical fuel burning, since no heat is wasted in areas where it is not required.

Heating with floor panels assures an ideal indoor climate at all times. The panels act as giant radiators which quickly warm up surrounding cold surfaces and are never hot to the touch.

Economy of operation and cleanliness are other outstanding characteristics of a panel heating system.

Baseboards, convectors and radiators also find wide use for church heating. Baseboard heating units replace conventional wooden baseboards, which they resemble very closely. Baseboards constitute a source of clean, even, draftless heat.

Convectors are about the size of radiators in over-all dimensions, but beyond that there is no resemblance.

In a convector, the heating element is concealed by a trim furniture steel enclosure. It may be either a finned tube or a cast iron unit with integral fins. Each incorporates a channel for circulation of hot boiler water under thermostatic control.

Convection is a natural and continuous process. Once warm air reaches the ceiling, it gradually cools and settles to the floor, where it re-enters the

convector for reheating and recirculation.

Modern cast iron radiators take up only 60 per cent as much space as their bulkier predecessors. They may be placed beneath windows, either free-standing, semi-recessed or completely recessed in the wall.

One of the most popular radiators today is the radiant type. In this heating unit, direct radiation is supplemented by convection. Radiant type radiators present an attractive and streamlined appearance.

The hot water heating contractor relies on industry endorsements to guide him in selecting boilers that will meet capacity and safety requirements of church heating.

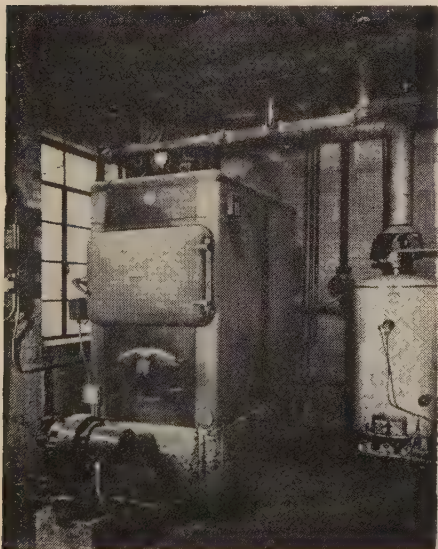
Boilers for church heating plants may be fired with gas, oil or coal. Firing is automatic in the case of the first two fuels. Automatic firing with coal requires the addition of a stoker to the boiler. Specially designed boilers are made for use with each of the three different fuels. There also are conversion type boiler-burner units, which work equally well with gas, oil or coal.

There are several types of controls for holding inside temperature at a desired level. Simplest of these is the manually set thermostat. Another is a clock timer which can be set to turn the heating system on and off at any desired time. This makes it possible to warm up a church several hours prior to the gathering of the congregation.

Still another type of thermostat is the indoor-outdoor control which keeps an eye on the weather, varying output of the heating system to correspond with heat loss from the building.

Good church heating depends upon the right kind of equipment, automatic controls to eliminate guesswork in firing, zoning to keep fuel costs in line, and regular inspection by a qualified heating contractor.

END



Oil-fired boiler controls church heat.

JANUARY, 1955

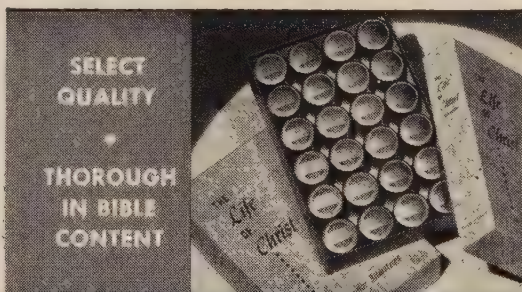
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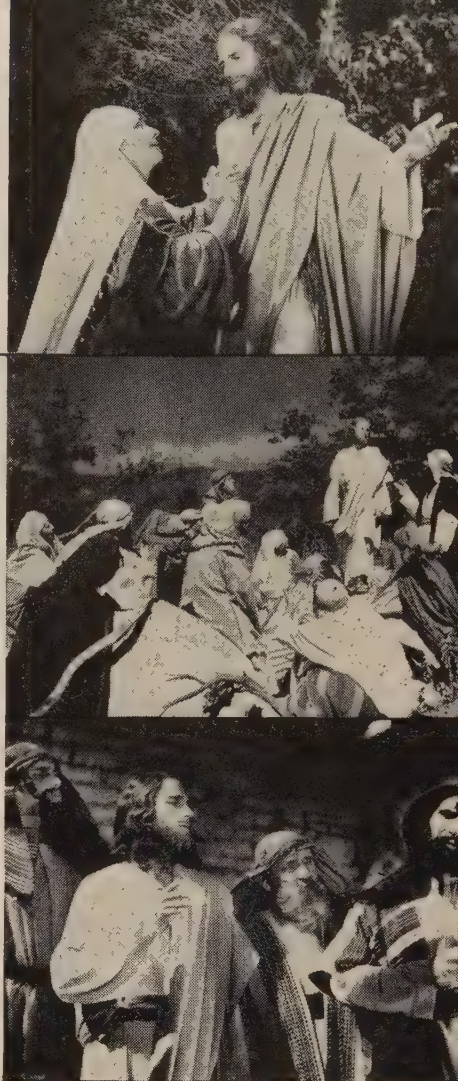
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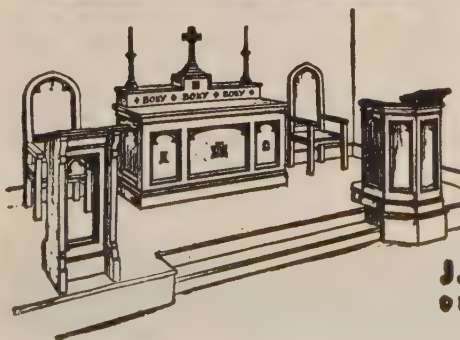


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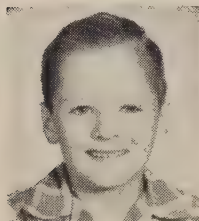
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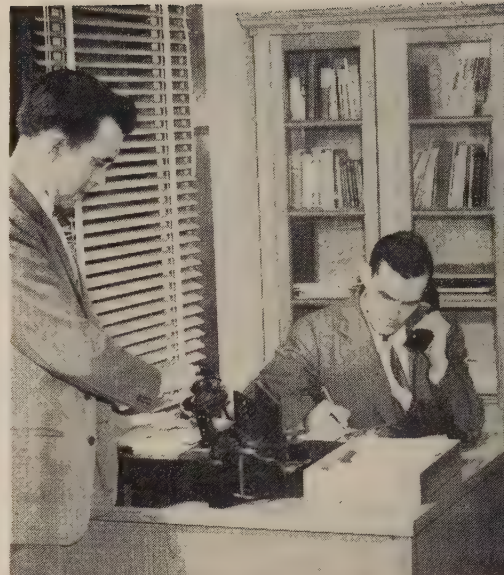
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Church Position



A church's activity is often mirrored in

CHURCH OFFICE:

Force or

SAID one audacious pastor to his executive board, "Cut the budget on other things, but give me \$1,000 for office equipment. And I guarantee that you'll receive your money back within two years."

A bit shocked by such boldness, but made curious by the guarantee, the board gave its stamp of approval.

The pastor sold the sole vestige of existing office machinery, an old temperamental typewriter. Then he started buying. Within a month the church office was filled with a couple top-grade typewriters, a good mimeograph, an addressing machine, files and other necessary items.

An intensive direct mail program was launched. Soon a gentleman stood in a testimony meeting. "All the notices and announcements I had received by mail brought me here a few weeks ago. Last Sunday I received Christ as my Savior."

Within two years the Sunday school had almost doubled, even the evening service was crowded, prayer meetings were well attended and the executive board had designated several of its members as a building committee.

The treasurer, of course, could never really tell if all of the \$1,000 had returned to the church coffers within two years. But the church board never griped.

While office equipment could not take sole credit for all the growth, it at least had provided the initial impetus. And the church today, continually growing, considers its office among its most valuable assets.



purposeful activity in the church office.

Farce

Of course, even gold-plated office machines are no good unless they are used properly. But it is also true that the most modern techniques of church publicity fall flat if reproduced poorly or typed illegibly.

A spot check of church offices, made by **CHRISTIAN LIFE Magazine**, revealed that growing Sunday schools and churches usually have the most modern office machines.

One church secretary, however, confided that the church mimeograph was almost impossible to run. A larger church mentioned a dictating machine which had become so decrepit that it was seldom being used, even when it did work.

All churches surveyed had at least one typewriter; two of the larger churches had six. And all of the churches had duplicators in some condition. The majority also had addressing machines and adding machines in the church office.

When church secretaries were asked if they needed any other office machines, most of them laughed; a couple, however, thought for a while and then admitted, "I guess we have everything we need." The remainder listed their needs and it looked like a complete catalog of office equipment.

Requirements of churches for office equipment naturally vary. One standard Sunday school reference book lists a mimeograph, a long-carriage typewriter and an addressograph as "musts" for every Sunday school office. Larger Sunday schools and churches need more.

Gospel radio knows no barriers. It smashes through the walls of fanaticism, fear and dictatorship. Letters from Communist East Germany, as well as news flashes brought by refugees who have escaped to freedom, give us positive proof that the gospel broadcasts of Radio Station HCJB are being heard by many people in communist-dominated lands.

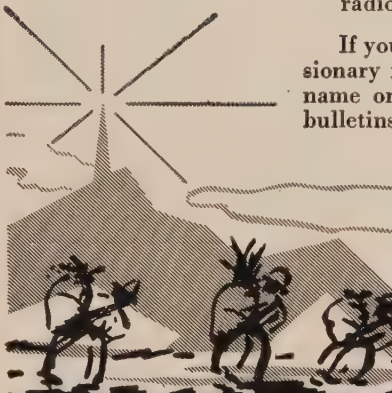
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Rev. Jacob Peltz

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"Help us in our great need! We have no money. We are ill and hungry!"

From a medical student in Germany we have this message:

"We had just 57c in our purse when your CARE food parcel came. We thank you from the bottom of our hearts."

Please do pray for us and send a gift to help our ministry amongst the poor and bereft, the young in our Children's Home, the aged Hebrew Christians with no one to care for them, and the young Hebrew Christian converts suffering persecution for His sake. The need is very great.

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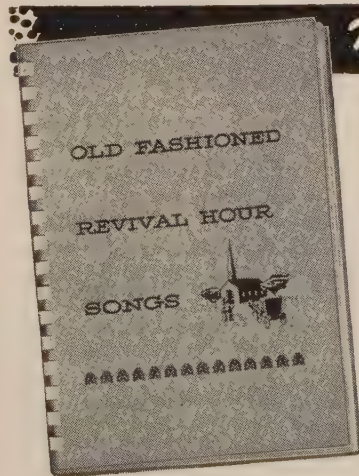
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Let's take a look at the various office machines available today:

Typewriters: Today's typewriters can be purchased with various styles and sizes of type. Electric typewriters can be used to good advantage in big churches. Typewriters used for stencil cutting need a wide carriage. Vari-Type machines provide a variety of type sizes and style with changeable spacing on one machine.

Duplicators: The type of duplicator to be used must be determined by the size of the church, the finances available and the volume of work to be done. The five types of office duplicating are gelatin hectograph, fluid or spirit, stencil, relief duplicating and offset. Duplicators in the first three categories range in price from \$10 to \$1,000. Duplicators of the later two types are generally impractical for the church to purchase.

Addressing Machines: Although there are types of addressing systems which can be used with stencil duplicators, hand or foot operated metal-plate addressing machines are the more efficient and easier to operate.

Adding Machines: For both speed and accuracy, an adding machine is invaluable in computing totals of attendance or finances.

Other machines used profitably in many church offices are dictating machines, photocopy machines and stamp-meters.

These are the office machines available for church office use. When you have top grade equipment, energetic personnel and business-like methods, you have an unbeatable church office combination.

Too often evangelical churches degrade the Gospel by sending out notices which would hardly compliment a grade school fair. Too often evangelicals shove their church office into a corner and try to forget it. As a result, church exteriors, entrance ways and auditoriums are provided for, while the church office goes begging for crumbs.

It is not only the most-used room of the church, but also the room which continually exerts itself on the church constituency.

The church office can exert either a force or a farce. What will it be in yours? END

Steel Office Desks

A completely new line of metal desks has been announced by The General Fireproofing Co. of Youngstown, Ohio. The new line, called the Generalaire, claims adaptability to any office. The steel desks are extra-durable, fire-resistant and not damageable by water. Desk height can be changed to either 29" or 30½" by changing the struts' point of attachment.

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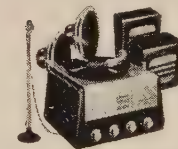
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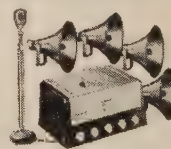
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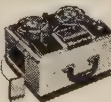
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For those problem lessons, call on the

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YOU nod your head sweetly when the pastor or Sunday school superintendent talk about using more projected visual aids when you are teaching.

The trouble is, you conclude as you trudge home from your Sunday school workers' conference, many lessons aren't easy to match with films or filmstrips and sometimes you can't get your hands on the right film materials in time.

And so you begrudgingly refrain from using projected visual helps at all.

If you have been tossed into this pit of frustration, consider the opaque projector, one of the oldest, yet one of the least used types of projectors. It's a real class-saver for the teacher.

Easy to operate, economical to use, the opaque projector is ideal for small classroom use.

A flat object of any type of material is placed in a projector and the image is reflected on a screen by intense light.

Consequently, you can cut pictures out of magazines or use a map or an outline of a book of the Bible and project it directly onto the screen. This amounts to a large saving in slides, strips or films.

Here are some of the advantages of the opaque projector.

1. It enlarges objects in natural color to a suitable size.
2. It is simple to operate.
3. It is economical to use.
4. It is useful for any subject.
5. It allows the teacher to remain paramount in the teaching.

With an opaque projector, the teacher not only continues instructing the class, but also can operate the projector, point out objects of significance and face the class all at the same time.

Of course, there are still some "bugs" in the opaque projecting technique. Because the object is projected by reflection, the room must be kept quite dark. It also means that the projector must be kept relatively near the screen. Although having the projector near the screen might be considered a disadvantage, it actually permits the in-

structor to face the class when teaching.

Some disadvantages have been remedied since World War II. Formerly, machines would get too hot and mar projected objects. Now cooling systems have been built into opaque projectors.

Also, the size of object to be shown was quite limited on older machines, but today's machines will use materials up to 10 by 12 inches.

Now, suppose you have a lesson about the Wilderness wanderings of the children of Israel. With an opaque projector, you use a simple or even homemade map of the wilderness. With a pencil on the map and the pupils giving the directions, you can trace the route of the Israelites.

Or, suppose you find a good color picture of the Sea of Galilee. With an opaque projector the picture can be shown enlarged to all who are in the class.

Or, in a class of intensive Bible study, you can keep the attention of your class verse by verse as you show the Bible verses individually.

Perhaps you wish to teach a hymn to the class, but you only have one copy of the hymn. There, too, an opaque projector will correct the problem.

Visual education experts agree that the opaque projector is one of the most versatile of all projectors.

Its use is not limited to the Sunday school classroom. The opaque projector can be used in church business meetings to present charts, graphs or proposed plans.

Obviously, the possibilities for the use of the opaque projector are endless, and alert church workers will find a variety of new ways in which it can be adapted to their local situation.

Among the most prominent manufacturers of opaque projectors are the Charles Beseler Company, the American Optical Company, Squibb Taylor, Inc., Viewlex and Victorlite.

You'll be pleased with the service which you and other workers in your church will obtain from an opaque projector.

END

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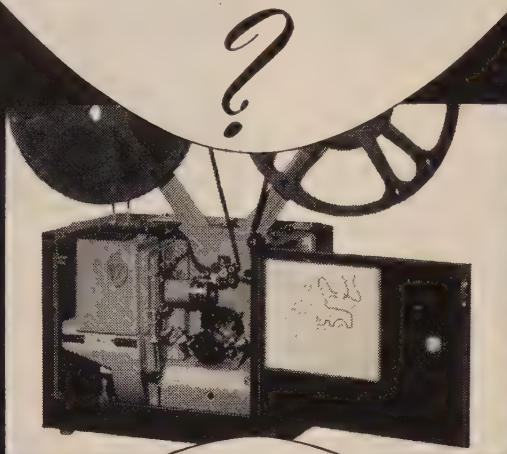
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YEAR OF URGENCY

(Continued from page 15)

Jones, Jr., points out Japan, East Indies, India, Pakistan, Spain, Italy and Latin America as crucial fields for 1955 activity. Vaughn Shoemaker indicates Europe. "Places such as D.P. Camps," he said, "are made to order for evangelical Christianity. Europe is hungry for God." Philips looks toward Formosa and South America.

Two of the men stressed the role of an enervated Church in 1955. Watson urged a "dynamic presentation of evangelical Christianity in all of our churches." Robert G. Lee said that "One of the great urgencies is for preachers to lead their churches into being real marching armies instead of mere camp grounds. If an auto had as many useless parts as the average church, it wouldn't run downhill."

Ralph Stewart phrased it poignantly, "We need to make an end once and for all of the non-essential prejudices among groups of Bible-believing Christians at home and on the foreign fields. When the world is on fire, it is no time for the fireman to talk about the size of the hose, the color of shirts the firemen wear or which department should take charge of putting out the flames.

Savage stated: "As long as Bible-believing Christians spend considerable time criticizing each other, they don't have very much time left for a positive presentation of the Gospel."

Another segment voiced another opinion.

Taylor said the field of greatest urgency is "the young people of the world."

He was backed by Parker and Sutherland. Parker stated, "The evangelical churches must meet this enormous challenge with expanded youth programs undergirded with a positive spiritual emphasis." Sutherland reminded that "the young people of today are to become the Christian leaders of tomorrow."

But the urgency of the hour is not merely the responsibility of leadership; it is the obligation of every layman. Butt phrased this nicely, "If the 20th century revival is truly to touch the life of the nation and the world, pastors and 'full time' Christian workers cannot do the job alone. The vast untapped reservoir of Christian capacity is among our laymen—for witnessing, service, stewardship."

These 18 men press the urgency of 1955 into the hands of evangelical believers of every rank and station. The outcome of this year depends on their faith and faithfulness.

Crucial days, urgent days—yes. But in the power of the Spirit, evangelicals this year can shake the world. **END**

FILM REVIEWS

editor

HARRY BRISTOW



London Crusade Reports Graham Campaign

ALL Christendom thrilled at the reports from the Billy Graham meetings in London, England. A most complete account is recorded in an hour long film entitled *London Crusade*.

Beginning with the revelation of the spiritual dearth of Great Britain, the film moves through the behind-the-scenes preparation, the arrival of the Graham team and many outstanding meetings, climaxing with the final great meeting in Harringay Arena.

One cannot help but be moved at the large numbers deciding for the Lord Jesus Christ. Christians everywhere will appreciate this audio-visual report of a great crusade. I would suggest use of the film prior to any evangelistic effort.

■ A most interesting subject, which I feel has often been neglected, is *Christian Symbols* — what they are and what they stand for. Just recently released is a filmstrip of the same title, based on the book "Our Christian Symbols" by Friedrich Rest. It was produced by the Bureau of Audio-Visual Aids of the Evangelical and Reformed Church. I am convinced that a prepared study of this subject matter along with the filmstrip will hold the interest of both young and old. 35mm filmstrip, 105 frames in color.

■ While previewing the film *The Land Time Forgot* I felt I was actually in the land of New Guinea with a people not far removed from the so-called stone age. The filming was done by Dr. Louis J. Talbot on one of his missionary trips sponsored by the Bible Institute of Los Angeles.

Certainly all viewers will be held spell-bound by the unusual shots of the many tribes still unreached, yet not forgotten by God. It should prove a real challenge to young people to dedicate their lives to foreign mission service. The film is recommended for missionary meetings and conferences. Our only objection in the film is the apparent human nursing of a baby pig, a scene we felt could be eliminated and yet not hamper the ministry of the film in any way. 36 minutes in color.

■ Some flavor of the renowned *Martin Luther* film has been preserved in the filmstrip of the same title. This is an adaptation from the film produced by de Rochemont for the Lutheran Church Productions. The strip was prepared by Concordia Films using actual scenes from the film. The value of all filmstrips is in a more concentrated study of the subject matter. Such will be the case in this new title. It will help us to recapture in detail the

life of the young monk Luther who shook the world for the Lord Jesus Christ. I suggest that all churches own a copy of this filmstrip to use in familiarizing their members with our precious heritage as Protestants. A 35 mm. frame filmstrip, 73 frames in black and white with an excellent leader's guide.

■ Many requests have come our way for filmstrips on Christian missions. Now, Church Screen Productions has just released a series of four on the needy field of India. The titles included are: *The People and Their Problems*, *The Missionary's Task*, *Results of Christian Missions* and *Missionaries at Work in India*. The last title was especially prepared for use with children. Pictures and comments were furnished by Herman W. Reynolds, missionary to India. The filmstrips emphasize no denomination or mission, but simply and sincerely endeavor to convey the need for Christ among India's masses. Each 35 mm. in color averaging 33 frames per strip. Study guides are available. Recommended.

Films in Brief:

Into the World depicts the productions and work of the Lutheran-Missouri Synod Radio Hour. Reveals value of the radio in ministering the Gospel. 30 minutes in black and white.

It is Finished — produced by Great Commission Films for International Child Evangelism Fellowship. Features Miss Frances Bennett telling the story of the trial, crucifixion and resurrection of the Lord Jesus Christ to a group of children. Running time 30 minutes in color.

Freedom to Learn — not a religious film. Value lies in its emphasis of our democratic way of life which provides us the freedom to search for truth. Produced by National Education Association. Running time 27½ minutes in color or black and white.

Within the Walls — reveals work of Chinese Native Evangelistic Crusade in the training of native Chinese to carry the message of salvation to the yet unreached 450 million Chinese. Another excellently edited film produced by Missions Visualized. 30 minutes in color.

Missionary Call unfolds a plan on how to determine a call to missionary service. A Christian Film Production, running time 20 minutes in color. Recommended.

A New Heart for Donna. Lessons learned on salvation at Good News Club are related by Marlene (Junior age) to a playmate. In her simple, childlike language, she leads the playmate to accept the Lord Jesus Christ. A Baptist Production, running time 15 minutes in color. Recommended.

Humpty's Fall, *Little Cinders*, *Hatey Katey*, *Freddie Finger*. Adapted from fairy tales and rhymes with gospel application. 35 mm. filmstrip by World Colorventure. Recommended.

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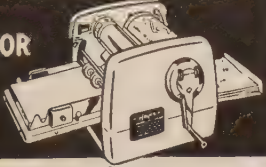


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THE WHITE ANGEL

(Continued from page 61)

With an unintelligible roar, Jeff lunged at him, flashing a dagger. But Melech had vanished into the night. Jeff followed, but a moment later was fleeing for his own life. Melech had set his sledge dogs after him.

Too weak to move, Martha sank to the floor.

Melech and his dogs lingered near the cabin during the rest of the time that Howard was away. So she was not troubled again.

When Howard returned, Martha feared to tell him. She hoped that Jeff would leave the village, that the people would demand that he do so. But on the following Sunday he was at the church, and there was something in the attitude of the people that told Martha they knew, that they knew and yet they would do nothing. Again it was this strange native makeup, this accepting of the inevitable, this knowing without saying, this watching and waiting for the outcome. Now she knew that she could count only on Melech and his dogs for protection. His threat to go to the village had been a threat only to lure Jeff out of the cabin so his dogs could attack.

Howard was home with her for many weeks then. Short periods of daylight were coming now between the longer periods of darkness. Then the day came when Howard was called to make a long trek to an Indian cabin where an entire family was facing starvation and death.

"I'll be gone a week, Martha," he said as he kissed her. "My, how I hate to leave you. How I wish you could go with me, but I know you'll be safer here in the village and I'll feel better knowing that you'll not have to endure the hardships of the road."

If Howard could only know, she thought. She tried to swallow the lump in her throat, to say something to reassure him; to let him know how she loved him, how she wanted to work with him. But words would not come. Tears threatened so she kissed Howard and pushed him out the door.

Peering out the window she watched Howard go in the dawn of the short arctic day. Then to her alarm she saw Melech preparing his dog sledge. He was going with Howard! She would be without his protection. Then she saw Jeff watching.

He knew. Again, he was waiting.

In that instant Martha knew what she must do. The loneliness, the unfriendly attitude of the natives, her feeling of inadequacy, of failure was hard enough to bear, but this she could not face.

She glanced at her watch, calculating the time. Buses ran seldom from Fairbanks. Fortunately, one would be leaving today. She would have time to make it if she hurried.

Quickly she gathered a few things and packed them in a bag. Then she slipped out the back door of the cabin. She was thankful for the valley that ran behind the cabin. This would afford cover until she reached the road.

When she reached the valley, she started running. More than once she stumbled and fell. She was out of breath, numbed with cold. She wanted to lie down, to fall asleep. But the howling of the wolves seemed even nearer, and that other menace, that danger worse than death, gave her strength to go on.

She came at last to the bus station. As she had anticipated, the bus was almost ready to leave.

Torn between grief and fear, she boarded the bus and started for the outside.

She had been riding for perhaps an hour, and was beginning to feel somewhat easier about being overtaken. Surely Jeff would not try to take her from the bus, she reasoned, even if he followed her trail and learned that she had boarded the bus.

Then to her dismay the bus motor started missing, and after a moment it chugged to a stop.

Again Martha looked back along the road. There was no dog team following. Then she saw an Indian woman emerge from a hut not far from the road and come toward the bus.

"Baby sick," she called as she approached. "Please help."

She stopped suddenly then before Martha's window.

"The White Angel," she exclaimed, a smile flooding her face. "White Angel, you help." She stood waiting, confident that Martha would get off the bus and attend her baby.

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Those words, "The White Angel" were like music to Martha's ears. Here was a woman who had not yet learned that she was the "Crippled Faun." She could not let her down. Once again she glanced back along the road to reassure herself, then quickly she left the bus and followed the woman. Inside the hut she found the baby, a baby like the one Howard had placed in her arms on that first visit to a native home. This time she did not recoil, but took the baby in her own arms. As she rocked it she prayed, "Oh, God, tell me what to do."

Suddenly she knew that her fear was gone. That somehow in these last hours of trial and struggle she had found herself, that now she could go with Howard, that she could work alongside him in any task. She would go back. She would not leave Howard again and she would not let him leave her alone again. She would go with him. Thus, she would have no fear of Jeff and surely God would protect her. Had not Jesus promised to go with her all the way if she was going on a mission for Him? Her heart bounded with a glad new joy.

Her mind was working now. She would let the bus go on and leave her. Jeff would not find her here. If only she could get word to Howard so he would know where to find her.

"Your husband?" she asked the Indian woman. "Is he here?"

"Not far," the Indian woman returned. "Me call."

"Will he take a message for me?"

"He go," was the rejoinder.

"Then I will stay and nurse your baby," she told her.

Quickly then she penned a note while the woman went to call her husband. With firm hand she wrote:

"Howard, I am an hour's bus ride out from Fairbanks attending a little sick baby in an Indian hut on the roadside. Come to me when you finish there." Then with tears of joy streaming down her face she signed it, "The White Angel."

A shadow fell across the doorway. Thinking it was the Indian woman returning she looked up.

"Oh, Melech," she exclaimed. "I thought you had gone with Howard."

"Me no go. He take dog team," he said. "Me stay. Look after you."

His eyes lighted then as he noticed she was holding the little Indian baby. "Good White Angel," he exclaimed. "All people love White Angel now." He hesitated a moment as if uncertain how to continue.

"Jeff gone," he said then. "Police take him."

"Thank God," she said. Then to Melech, "Go tell the people the White Angel loves them very much." **END**

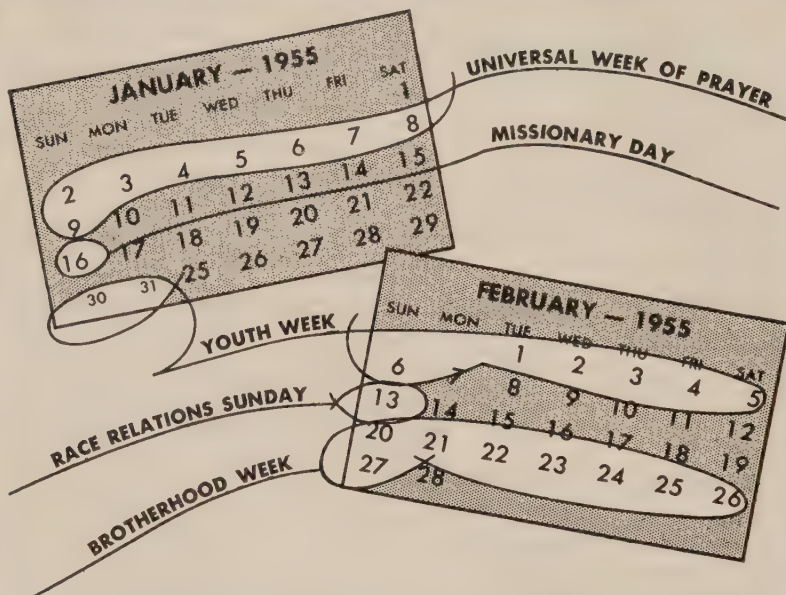
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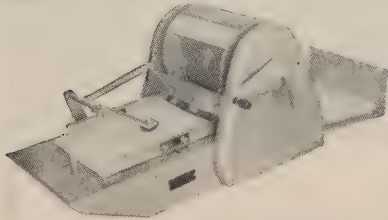
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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ A matter of concern at our church is whether or not to continue the system of pledging to support the church. For two years there has been opposition to pledging, and at our last official board meeting, our pastor stated that he felt pledging was unscriptural. Whereas I can find plenty of Scripture supporting the tithe, I find nothing to support pledging to the ministry. Is the system of pledging right or wrong?

While the term "pledge" in connection with the support of the Lord's work is not used in the Scriptures, the principle of pledging is clearly enunciated in the Bible. One of the clearest portions on Christian stewardship is II Corinthians, chapters 8 and 9. A careful reading of this Scripture will show that the Macedonian Christians were not only cheerful givers, but that they had made a promise to Paul that an offering would be taken for the needs of their fellow believers. He wrote in the Spirit to tell them: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have." In substance, they were being advised to have their stewardship ready in the near future. The prayerful making of a pledge is helpful to the local church or assembly in making out its budget and to the missionary society in its planning. At the same time it is helpful to the individual Christian to have consistent and steady stewardship for the Lord's work.

■ At the age of nineteen I was married. I lived two miserable years with my husband, was separated for awhile and then divorced. I went through many years lonely. Finally I heard the Gospel; I accepted Jesus quickly and gladly. After I was saved many Christians heard my story and told me I was free to remarry. Then I began to inquire of pastors; some said I could marry, some said they did not know and some said it would be stepping out of God's will. Who is right and who is wrong? I am lonely and would like to remarry if it is God's will. My former husband has remarried and has children by his second wife.

There is very considerable difference of opinion as to the right of remarriage after divorce. The Lord Jesus taught that marriage was for the welfare of mankind, and that divorce was an exception to the law of God caused by "the hardness of

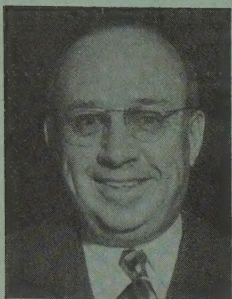
your hearts." He stated that there was just one cause for divorce that could be allowed, namely unfaithfulness. The term "fornication" in Matt. 19:9 refers to sexual sin either by married or unmarried people. It is my understanding of the Scriptures that your husband has thus sinned against you and has broken the marriage relationship by his divorce and remarriage, and that therefore you are free to marry in the Lord.

■ During our morning devotions we read Lev. 11:6, "And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you." My husband said that the hare does not chew the cud. I told him that the Bible said so, but that I would check the Bible dictionary. I found that the hare is not a ruminating animal; "it was erroneously thought by the ancient Jews to have chewed the cud . . . They were misled by the habit these animals have of moving the jaw about." Since "All scripture is given by inspiration of God," (II Tim. 3:16), how am I to explain this "erroneously thought" statement to inquiring young minds?

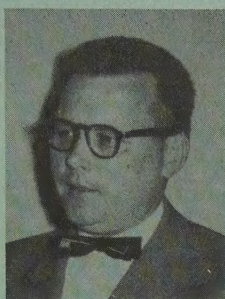
The animal called by the Hebrew word "arnebeth" has not been definitely identified. The translators of the King James version in 1611 believed the word might mean "hare," because the movement of the jaws of the hare seemed to simulate chewing the cud. We have a number of instances in the Scriptures in which we cannot definitely identify a given detail because we have no other reference to it in ancient literature. It is possible that reference is made to some animal which is now extinct. "All scripture is given by inspiration of God," and all of it is true.

■ What positive proof is there in the Bible that the "age of accountability" doctrine is a well-substantiated fact? Would you cite the chapter and verse?

The expression "age of accountability" is not found in the Scriptures. It is assumed by Bible believers in the light of scriptural truth on God's holiness, love and mercy. The redemption accomplished by the Savior at Calvary is for all mankind, for "God so loved the world;" but its value is received by those who accept the Savior as their own. It is believed that the mercy of God includes little children until the time they know enough to choose right from wrong. That age varies from one child to another.



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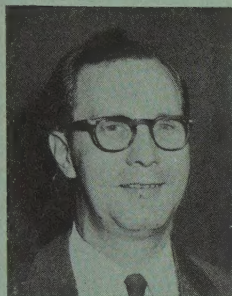
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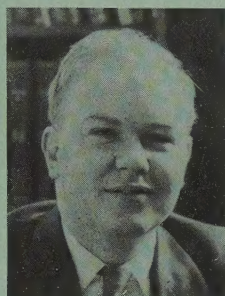
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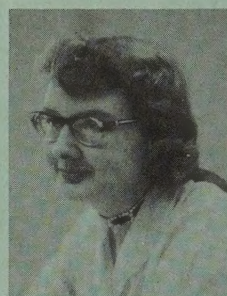
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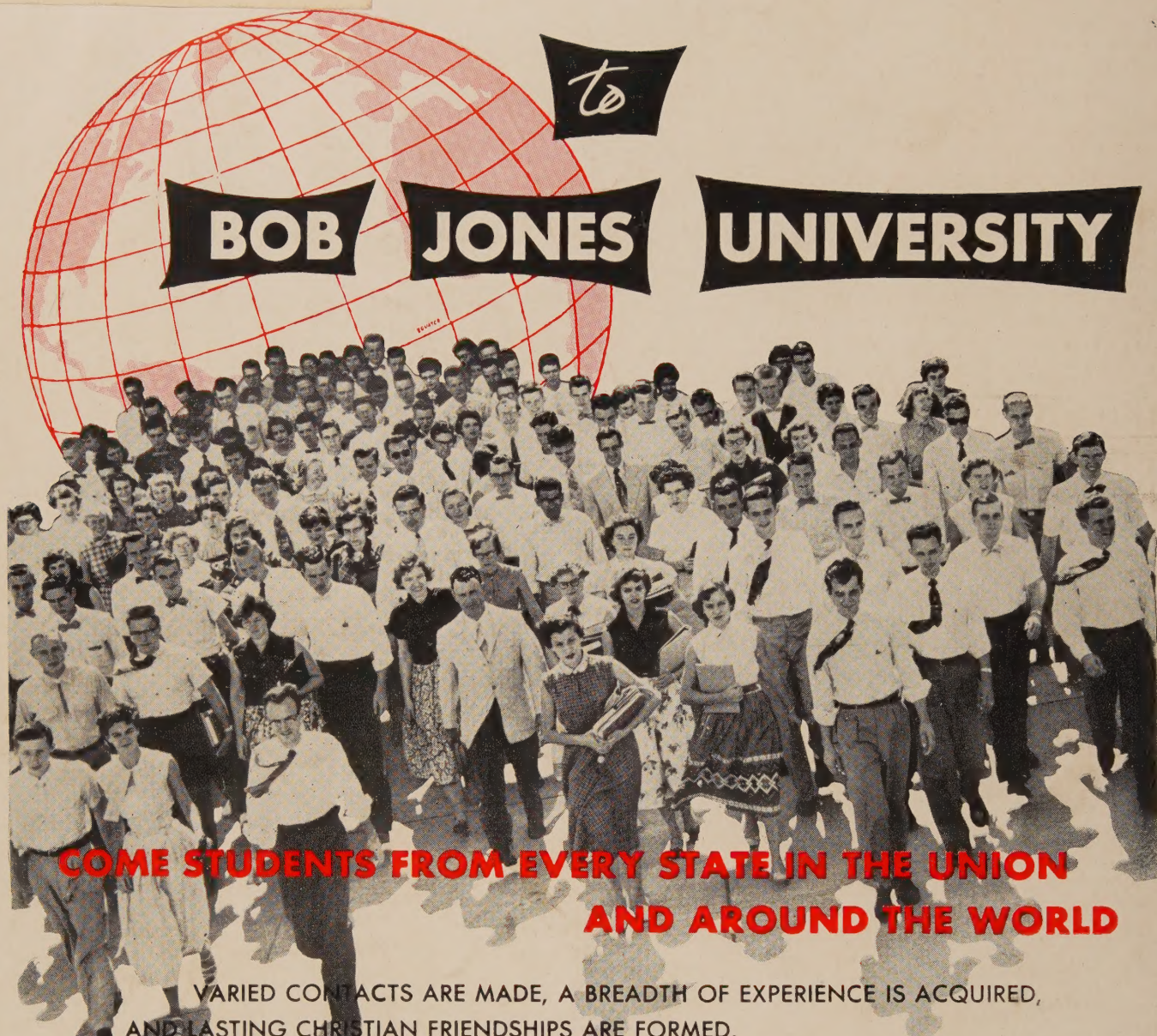
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